

EASTER/79

Resurrection reality — he is risen

by John Drescher

Mr. Drescher is a freelance writer from Scottdale, Pennsylvania.

"What does Easter mean to you?" I asked a child of six as she was hurrying to meet her friends at play. She beamed her reply. "It means the Easter bunny will bring me lots of candy and clothes." I asked a youth of sixteen. After a little thought he said, "It means that Christ rose from the dead." The search for a better answer continued. A man of more than sixty gave me satisfaction with his words: "It means that I've only begun to live."

What does Easter mean to you? Easter, as Christmas, is a mount of vision. As you climbed the mount this Easter day, what did you see? Did you see the empty tomb in the valley where the dark shadow of death had been? Did you see that now no shadow is there because the tomb is empty, the sting of death is destroyed? Did you see anew that there is life in the living Christ for everyone who believes?

Go with me to view again three, short, striking scenes which are so clearly seen as we look at that first Easter and the days surrounding it.

Deep, dense darkness

Notice first the deep, dense darkness of the few days preceding that first Easter. A world lay clutched in the darkest gloom. Death was its lot. There was no light or hope because Christ who had so often spoken of life

and light and hope had Himself become the seeming victim of death. The hearts of those few true ones who had so trusted Him were cold, numb, and strangely silent, shut tight. A large stone was rolled before its entrance, and a Roman seal put upon it. Doubly sure.

Yes, Christ was dead in the tomb. A trusted Roman guard stood without, guaranteeing Christ was in and determined to keep Him there. Man had done all within his power to close it and keep it securely. The disciples' hopes were gone. They had lived and sacrificed and suffered for a cause which was now seemingly defeated. Peter and his brethren would go back to fishing. This is the first picture we see.

A new dawn

But quickly go with me to the second scene of a new day. A new dawn breaks. It is sunrise. And troubled women who came with the dawn to the tomb were told in unbelievable yet unmistakable words, "He is not here; for he is risen." "Why seek ye the living among the dead?"

"Paint Jesus Christ not dead, but risen," said the great old-world painter, Michelangelo: "Paint Him with His feet upon the sepulchre in which they thought to silence Him forever." The dying and dead Christ is not the last scene, the last word. This lasted only a few hours. Christ is alive! He rules! He triumphs! His tomb is empty. He can point to His tomb and say triumphantly, "This tomb means life." Yes, Christ's very nature has life. He

who loosed death wherever He went could not be bound by it. Neither the tomb nor trusted guards could hold Him.

Buddha's heart may lie in dust in the great temple of Ceylon. Mummied Pharaohs may, after thousands of years, rest in their pyramids. Westminster may have the graves of those who ruled the world. India may have the most beautiful tomb in the world. But today, Christians think of the empty tomb and say: "He is not here; for he is risen."

The pyramids mark only a selfish Pharaoh. The great, buried at Westminster Abbey, are only memories and solve no problems of men today. The world's most beautiful tomb in India contains only the remains of a great emperor and his wife, leaving millions downtrodden and spiritually hungry. But the unmarked grave of the risen Christ causes millions to pause and think of Him who rose to meet the needs of all the world. It is the resurrection that makes Christianity real and different. "If Christ be not risen (our) faith is ... vain ... But now is Christ risen from the dead, and become the firstfruits of them that slept."

Do not weep because He is not there, but rather weep if He had been there. To seal the stone on Joseph's grave is to seal the world in sorrow. To try to erase Easter from history is to make men machines, to be discarded in the grave. But the seal is broken and the resurrection of our Lord can never be erased! Easter cannot be thought about without the empty tomb. Christi-

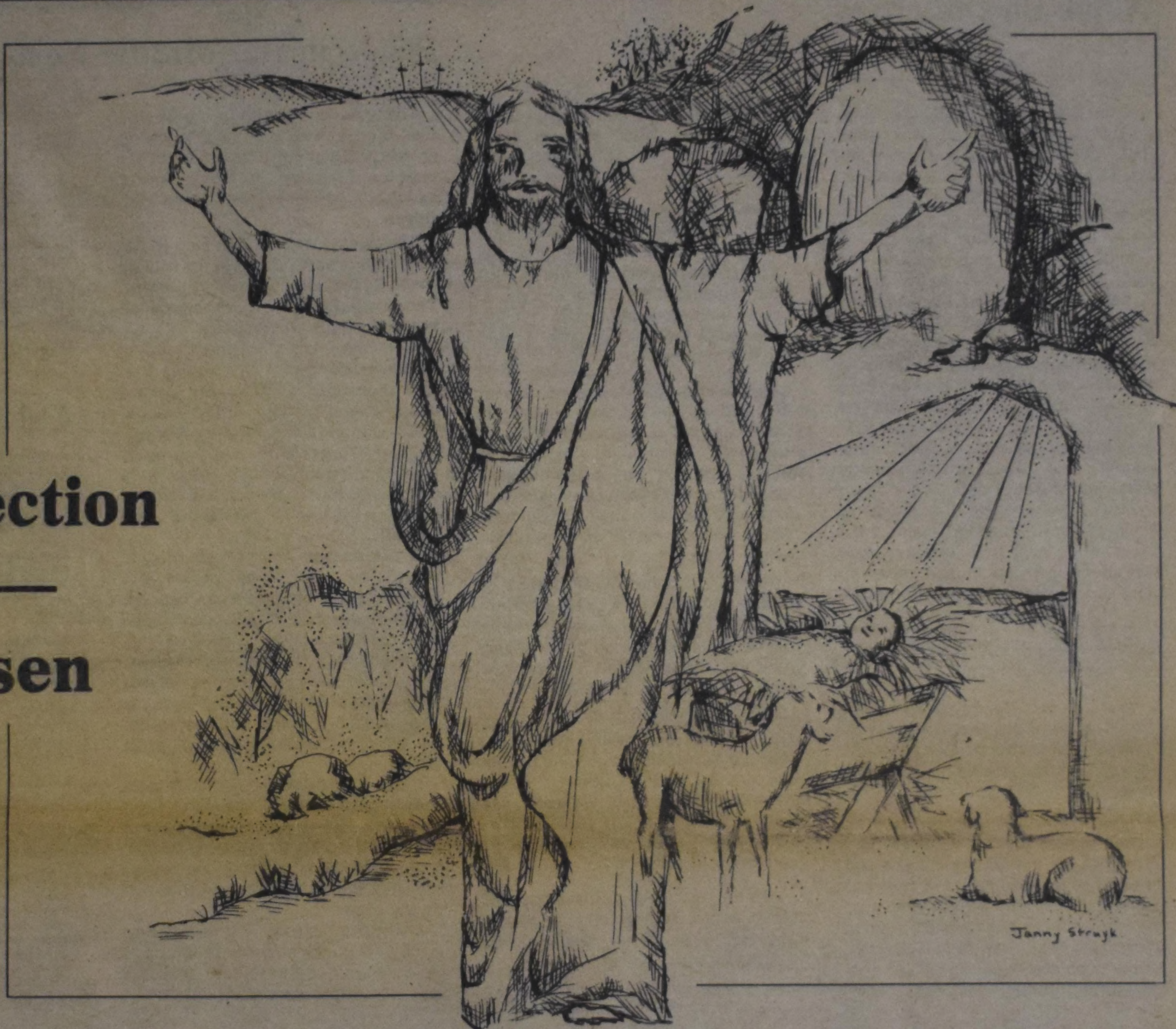
anity is life, not death. Praise God, there is no tomb with the inscription, "Here lies Jesus of Nazareth," but always the voice of the angel and all those who have learned to know Him in truth, "He is not here; for he is risen."

Let us go now to the third scene. Those who saw the risen Christ became new individuals. They became witnesses of the resurrection. They lived on the resurrection side. The black gloom which clutched the earth gave way. Fear was gone. The words came clear, "Fear not ... Come, see ... go." These same words which were whispered at His birth were now reality to the hearts of those who knew Him. Let the "isms" force obedience, homage, and service by fear, but Christianity proclaims, "Fear not."

How careful the Lord is to have all hear these words! Fear is swallowed up in trust and peace when the joy of sins forgiven is realized. The disciples

continued on page 6

COMING MAY 4
A special 8-page
supplement on the
federal election
--the parties, the issues



Viewpoint

Alone on the cross

Jesus Christ loved his Father. They were inseparable during Jesus' ministry. Jesus repeatedly, constantly prayed to his Father in heaven. When he taught his disciples (and all Christians) how to pray, he began that prayer by saying: "Our Father ..."

And yet his cry of anguish on the cross came from the depths of his human heart: "My God, my God. Why hast thou forsaken me?" The intimate relationship of Jesus and his Father seems gone. He refers to his Father as his God. Jesus is suffering a physically painful death on the cross with his hands torn by the nails and his body stretched by its very weight. Little wonder that his heavenly Father seems so far away now.

Jesus has repeated the words of Psalm 22, often called the Psalm of the Cross. Why hast thou forsaken me? We must lay the emphasis on every word of this saddest of all utterances.

Why? What is the reason that God forsakes his son at a time like this? Why was he deserted?

Hast. It is already done. Jesus already experiences the loneliness on the cross. He is already going through the pain and anguish of human suffering.

Thou. Jesus can understand why traitors such as Judas and Peter desert him. They were weak men. Judas and Peter were both human. But how can you desert me, Father? You who sent me to this place. It is difficult for us to understand the Trinity in this context. Father, Son and Holy Spirit are one, yet three; three, yet one. Their

separation is most evident with these words on the cross because Jesus seems to be so far from God's heavenly throne.

Forsaken. Jesus withstood the Devil's temptations in the wilderness and he handled other tests which his Father had put in his way. But at least he still knew that his Father was there. Now he feels forsaken, totally cast out, disowned by the One Person who could love him purely.

Me. Jesus was in innocent, sinless, obedient servant of his father. He knew what his mission was on earth. He worshipped in the temple when he was a young boy. He obediently gave himself up in Gethsemane and diligently walked the road to Calvary. "Why forsake me? I am your own Son!"

But it wasn't the why of despair or impatience. It wasn't a sinful questioning of his Father's motives but rather that of a lost child who can't understand why his father left him and who longs to see his father again.

"My God, my God. Why hast thou forsaken me?" Why, indeed. He was hanging on the cross ... for us. He was forsaken by his Father ... for us. He was mocked and whipped and ridiculed ... for us. The blood poured out of his wounds so that we don't have to go through hell.

Like a lamb going to the slaughter, Isaiah wrote. Alone on the cross. Deserted by his Father. Despised and rejected by men. For us.

Keith Knight

Keith Knight

NewsViews

Peace in the Middle East

Thirty years of strife in the Middle East is on its way to ending, following an historic signing of a peace treaty between Egyptian President Anwar Sadat and Israeli Premier Menachem Begin.

The signing was the first step on the long road towards peace in the Middle East. Both Sadat and Begin pledged "no more war, no more bloodshed between Arabs and Israelis."

A smiling U.S. President Jimmy Carter announced at the signing that "we three (Sadat, Begin and Carter) will wage peace" despite fierce opposition to the signing by other Arabs.

The Arab world reacted angrily to the Egypt-Israel treaty. There were disruptions in the streets of Jerusalem, Beirut, Damascus, Baghdad and Kuwait.

It will indeed be a rough road to peace, but too many people are expressing doubts that it can happen. Thirty years of fighting between Israel and the Arab world will not end overnight but it can, nevertheless, end. It will mean further compromises on the part of both Israel and Egypt as well as such terrorist factions as the Palestine Liberation Organization (PLO).

Peace and harmony in the Middle East is possible and we should all hope and pray that it will be achieved. If Egypt and Israel can come together in some semblance of unity then most certainly the other Arab countries can do the same.

The world shouts: "It will never work." That was said not so long ago about Israel and Egypt, too. That was also said of the American withdrawal

from Vietnam. Peace can be achieved if you are willing to work at it.

U.S. President Carter has become an ambassador of peace and, despite other failings, that fact cannot be denied him. He will undoubtedly instigate further talks between other Arab countries in an effort to bring them together.

Peace in the Middle East is possible and, with God's help, it will come soon.

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Easter — Liberation Day

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

Dr. Luke quotes the apostle Paul as saying as he stood before Felix, the Roman governor of Caesarea, "the true issue of my trial before you today is the resurrection of the dead." (Acts 24:21) The resurrection is still "the true issue" today. The idea of the resurrection is difficult for a lot of modern Westerners and men of ancient faiths.

Charles Templeton, once a prominent Canadian evangelist in the 1950's who turned his back to the faith, has written a novel with the title: *Act of God*. The plot is centered on an archeologist's discovery in Israel of the bones of Jesus.

In the oldest part of Srinagar, Kashmir, is an ancient tomb; its surface worn smooth, obliterating any subscription it might have carried. Members of the Ahmadiya movement, a sect declared non-Islamic in Pakistan after serious riots there five years ago, believe that the tomb contains the remains of Jesus Christ.

Ghulam Ahmad (1839-1908), the founder of the Ahmadiya movement, felt the force of growing Christianity in India. Because the progress of the missionary movement, the Christian faith received more than its share of Ahmad's attention. His aim was to completely discredit the Christian faith

through attacking the historicity of the resurrection of Christ.

Ahmad also declared himself Islam's promised Messiah — "a prophet of God." This declaration brought him in conflict with the majority of Muslims, who believe that Jesus was delivered from the wrath of His persecutors, completely escaped the cross, was raised by God to the "fourth heaven," where He still is, and from where He will return before the day of the resurrection. Ahmad felt that this doctrine of Jesus returning to earth is a delusion that must be removed from Muslim thinking.

Ahmad taught that not Jesus Himself was to be expected, but another person was to come. And he had come in the person — Ghulam Ahmad — in the "spirit and power" of Jesus. To prove his point, Ahmad claimed that Jesus didn't die on the cross. He was not buried when taken down, but placed in a large airy sepulchre, where doctors treated His wounds. He escaped from Jerusalem and travelled with Mary and the apostle Thomas to the east. Thomas went to South India, where he died spreading the Gospel, and Jesus and Mary went north. Jesus is supposed to have died there at the age of 120, and buried in Srinagar.

Is the resurrection of Christ a

product of the imagination? No! With the apostle Paul we confess that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (I Corinthians 15:3,4)

After Christ's gruesome death on the cross, His followers were in despair. Their hopes were shattered. They gathered together out of fear for the Jews. Fear clutched their hearts. They felt weak and aimless. What happened that changed their weakness and despair into spiritual power and hope? Christ had risen from the dead. On Easter day, the tomb was found empty.

The Ahmadiya sect proudly points to Christ's grave. Christians have never attached importance to Christ's tomb. No streams of pilgrims have gone to the silent grotto, beyond Jerusalem's gate, to pay respect to an ideal or legend. Christ is not in the grave. Why seek the Living One among the dead? He is risen! Jerusalem didn't become a holy place, dedicated to the memory of a great — but dead — teacher. Jerusalem became the place from where the Gospel spread.

Christ came to the troubled disciples. He dispelled their doubts and fears. Christ's followers became con-

vinced of the fact of the resurrection. The effects of the resurrection were powerful. The resurrected Christ transformed the disillusioned disciples into courageous witnesses. They became bold in their faith in the risen Christ and were ready to give themselves to Him, without any reservation. As the risen Christ appeared to the disciples, He commissioned them. He said, "As the Father hath sent me, even so send I you." (John 20:21)

Christ is alive! This is the ringing message of the Christian faith. What does this mean for us in 1979? The Western world is showing signs of spiritual exhaustion. Cults and sects are mushrooming. Secularism is still slaying its tens of thousands. Strikes in key industries reflect the material and spiritual dissatisfaction of workers. The church seems timid and even hesitant in proclaiming the Gospel.

The Gospel is clear. Apart from Jesus there is no deliverance from the bondage of evil. "And this is the record, that God hath given to us eternal life, and this life is in his Son." (I John 5:11) Easter — Liberation Day. In Christ, the victory is already ours. "We are more than conquerors through him that loved us." (Romans 8:37)

Mary Magdalene

And Mary wept ...

I'm sure she had not slept,
that night;
the Sabbath day had been
the longest she had ever seen,
and in the morning
before it was light,
she hurried to the burial site,
where the beloved lay ...

But the stone was rolled away!

And when she stooped and looked
inside, she cried,
for there, where He had lain
two angels sat instead,
who said:

The Lord is risen,
He's not dead!
Yet,
she did not believe ...

But then she turned around
and found
somebody standing there.
And she,
who thought that He must be
the gardener, cried:
If you took Him away, please,
tell me where you've laid Him, Sir.
Mary ... she then heard Him say to
her.
Her weeping turned to laughter,
she knew,
and called Him, .. Master!

Didy Prinzen



The front page and first impressions

Dear Sir:

Today we received the March 9 edition of C.C. and I just don't know what to make out of the front page. How am I to read the article about China's birth control program? Do I look at our own five children and say: "Thank you Lord, that we do not live in China?"

It really is totally beyond me what the purpose of this article is for the reformed community. Not that I lack interest in China, but this kind of information I do not need. Anyone interested in the new developments in China I rather refer to The Banner of Feb. 2, 1979, where the recognition of mainland China is discussed in the light of growing opportunities for spreading the gospel of Jesus Christ.

The only other article on the front page is about the Anglican Church's report that recommends active euthanasia for grossly defective newborns.

Is it not enough to read that in our daily newspaper? The front page is the first impression of C.C., please, keep it

Christian, keep it positive, give us the Christian view on world events, so that we will be able to pray more effectively and specifically for the coming of God's kingdom!

Mrs. Joan Blaak
Burlington, Ont.

Involve young organists

Dear Sir:

Many letters have been written about the church organist. May I suggest putting them also on a three years basis.

A lot of teenagers have had years of lessons in both organ and piano. If Mr. de Jong thinks he should be reimbursed, how about making way for some of the younger generation! Maybe some of us don't qualify, but at least give us a chance. It seems to me it is strictly a one man performance Sunday after Sunday. I think this is one real good way of getting our young people involved!

Karen Sanders
London, Ont.

Wise ladies and synod

Dear Sir:

Re: Mr. P. Geus' article: "Women in office" (C.C. March 9/1979).

First of all, I am sure that we can presume that Synod is a Peacemaker. Romans 14:13 has very little, if anything, to do with the case, as has Titus 3:9. Synod's decision was not unanimous. However, fact is, we have had a long time for input, and still have.

For Synod to reverse the decision, would not necessarily be an exercise of wisdom for all C.R. members.

I am in full agreement with Mr. Geus that we are to live in peace and harmony with our brothers and sisters.

The issue will not destroy, nor divide us; however, we will have to be more tolerant toward each other.

When I was a deacon, some problems were solved by very wise ladies, whom I thought were better equipped to do so.

May we all remember the upcoming Synod in our prayers.

T. Vanderzwaag
Orillia, Ont.

Hear the law of God

Dear Sir:

In Calvinist Contact, March 16, Rev. Kuyvenhoven attacks Rev. Van Harmelen about his stand in the reading of the law in the church services. Rev. Kuyvenhoven writes: "A Christian minister must not allow himself to be so carried away by his love for the Ten Commandments that he makes the revelation through Moses superior to what we received through Jesus and Paul."

Who gave the Ten Commandments to Moses? Not through Moses as Rev. Kuy-

venhoven writes; Moses did not write them. God wrote the Ten Commandments.

Are they only given to the Old Testament church? It is legitimate to read them, writes Rev. Kuyvenhoven, (a) If the church hears what is read. But is that not the same if something else is read? If every minister makes up something to read we come into a chaos of thoughts. (b) If the congregation is mature enough to understand. If the congregation does not understand it anymore, then there must be something wrong with the

teaching and preaching in the service. Especially through the catechism preaching, the congregation can be taught about the law. Not only the negatives but also the positives. The law can also sometimes be read in a shorter form. As a member who sits in the pew, I say don't let us be carried away by the saying: The law is old-fashioned.

If the congregation does not hear the law anymore, they will not hear anything else either.

A. Helder
Belmont, Ontario

There are two seas in Palestine

One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables. And on a rolling plain not far away He fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas? Not the river Jordan. It empties the same good water into both.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two kinds of people in the world. There are two seas in Palestine.

Bruce Barton

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Church Page

Investments for growth

In March, a special offering will be received for the Home Missions Ministry in Kamloops, B.C. All the churches of Classis B.C. are participating in this special fund drive in order to assist the church there in the great challenge it faces. Since it's beginning two years ago, this mission congregation has been holding services in a school gym. These arrangements can only be temporary and new facilities must be secured. Gifts donated will be used directly by this church for the purchase of land and the eventual construction of a church facility. Your generous support is requested.

First Chr. Ref. Church
Victoria, B.C.

How the Word get around

A report from Rev. John VanTil was read about feasibility of evangelism in the Glen Cairn (Ontario) area.

Council has invited him for a survey of the area in late April or May, and to serve council with further advice. At that time a decision can be made as to whether evangelism will be feasible, what form it should take, and how our Home Missions Board and our church can co-operate in this venture. The decision to begin evangelism work may have far reaching consequences, and can, therefore, only be taken after careful consideration. A SWIM team has been engaged and will serve there this summer.

Calvin Chr. Ref. Church
Ottawa, Ont.

Scriptures in 1,631 languages

The Canadian Bible Society tells us that last year the Scriptures appeared in a new language every two weeks. The Bible Society is currently involved in 578 Scripture translation projects. To carry on the translation work which is so vital to the spreading of the Gospel and the building up of the Church, over \$2,000,000 is required this year. Translations of the Scriptures are now

available as follows: the complete Bible in 266 languages; the New Testament in 686 languages; and at least one complete book in 1631 languages.

Aylmer Chr. Ref. Church
Aylmer, Ont.

The Lord loves a cheerful giver, especially the widow's mite

• Some ten days ago we had the congregational meeting where the Financial Report over 1978 was discussed. Before all there was much reason to thank the Lord for the generosity which he instilled in the congregation as a whole so that we could close the books with surplus of \$6,105.38.

The congregation was asked to decide on the way this extra money should be used. The consistory had already executed its decision to bring our quota payments (which stood at 95%) up to 100%, because this money had to be sent away before January 15th.

Nobody objected and that took care of about \$500.

We might add here that if someone thinks that because of that surplus we can take it somewhat easy in our contributions, he or she is making a wrong conclusion. Our budget for this year is about \$15,000 higher than last year. If not everyone would contribute more in our weekly offerings than last year we certainly will end up with a deficit. So let us make sure that also this year we are going to give according to needs and blessings received.

• Last year's income is represented in the following chart. In 1978, 344 boxes of church envelopes were handed out. They were used as follows:

26 gave	\$ 0
30 gave between \$ 1-\$ 50	
22 gave between \$ 51-\$100	
40 gave between \$101-\$200	
56 gave between \$201-\$300	
49 gave between \$301-\$400	
25 gave between \$401-\$500	
24 gave between \$501-\$600	
22 gave between \$601-\$700	
7 gave between \$701-\$800	
10 gave between \$801-\$900	
6 gave between \$901-\$1000	
17 gave over \$1000	

This means that 78 families gave less than \$2.00 per week.

A common faith unites

Our consistory recently met with the Rev. Guinta of the Reformed Church in Roxboro. In view of Synodical guidelines urging closer contact at the local level between Reformed and Christian Reformed churches, as well as the past co-operation between our churches when Rev. Drost was pastor of the Reformed Church consistory some time ago, we decided it would be good to arrange a get-together in order to get acquainted and explore possibilities for closer co-operation. Rev. Guinta talked about his church and congregation, his personal background, the priorities he sees for his church, his convictions (indicating he is a solid orthodox preacher of reformed persuasion). He expressed his strong desire for closer contact and co-operation. It was agreed to explore ways and means for more contact and co-operation between our churches.

First Chr. Ref. Church
Montreal, Quebec

Church News

Athens Christian Reformed Church celebrated its 25th Anniversary

March 3 and 4, 1979 will long be remembered in the history of the Athens Christian Reformed Church because the 25th anniversary celebration of our Church was held on those dates.

Early in 1954, our church in Athens came into being. We had already held meetings in the townhall in late 1953, but in 1954 a building was purchased on Main Street. The town council however, did not agree with the idea of having a church right on

Main Street.

The opportunity to buy a real church building came when the owners of the Standard Church decided to sell. The Church Help Fund of the Christian Reformed Church (Grand Rapids) assisted us and we bought the Standard Church. Church services were then held for three years without a minister, but we had help from sister churches, especially Brockville. Student pastors served us during the summer months.

In 1957, Rev. Peter Kranenburg accepted our call and worked among us for three years. After

him, various ministers served our church; Rev. Henry Eshuis from 1962 to 1966, Rev. James Mantel from 1967 to 1971, Rev. Fred Heslinga from 1972 to 1977. Our present minister is Rev. Gerrit Bieze.

For our March 3 and 4 celebration members came from all directions, together with members from neighbouring churches. First a pot-luck supper was served from 5:30 p.m. til 7:00. For this evening, we rented the hall of "Centre 76" here in Athens.

There were congratulations

from our mother church and from other churches in our Classis (Eastern Ontario). Rev. MacBeth represented the Baptist Church and Mrs. Moulton, the Anglican Church.

It was a good evening of fellowship together. The room was filled with about 300 people present.

On Sunday morning our first minister, Rev. Kranenburg spoke on Exodus 17:8-16. The theme of his sermon was "The Banner of the Lord over Us." In the afternoon, Rev. Eshuis led us in worship. He spoke on Judges

2:1-6 and his theme was "From Gilgal to Bochim."

The Excelsior Choir sang some numbers during the afternoon service under the direction from Mrs. Bushfield. More best wishes and congratulations were expressed. Reeve Jim Barkley brought congratulations on behalf of the Athens community.

The Anniversary Committee did a fine job of organizing every thing. May the Lord bless our church in the years to come and may we faithfully continue to serve him, our Master.

The Council of
the Athens Chr. Ref. Church

First aid for Winnipeg



Hope Centre in Winnipeg is one way in which the Winnipeg Christian Reformed Church reaches out to the community in an organized way.

Income Tax time is an intimidating time of the year for many people. Hope Centre is trying to alleviate this pressure by assisting low-income families and senior citizens with their returns. This service is being provided by some members of the Christian Reformed community working through the Volunteer Bureau. What an opportunity to present a practical kind of Christian witness! This particular service is a 'first' for Hope Centre.

From my experience, it is evident that the assistance benefits the volunteers and those who need help. I think in particular of my first clients, a 78-year-old Jewish couple. Mrs. Smith grew up in Russia. Her family was forced to leave in 1921, after the Russian Revolution. Because her father was a highly-skilled furrier who was often commissioned to make hats for the czars, they headed for Canada.

After a year of fleeing through Europe, they landed in Quebec. It was heartbreaking when immigration officials denied their access to Canada and forced them to Liverpool, England. Some time later, they were able to make a small town near Riverton, Manitoba, their home.

Mr. Smith, on the other hand, grew up in Canada. He worked as a station manager on the railroad. He married Mrs. Smith after four dates. What an amazing couple! Mrs. Smith worked until she was 75 years old. Arthritis now prohibits much of her activity. It was ironic that a woman who had done the bookkeeping for some of the largest manufacturing firms in Winnipeg was now prevented from filling out her own Income Tax form.

Jean Kapinga

Newsletter of Hope Centre, Winnipeg, Man.

Christian Reformed

Called

—to Niagara Falls, Ont., Rev. John Groen of Burlington (Bethel) Ont.

—to Whitby, Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

Declined

—to Pembroke, Ont., Rev. Nicholas Knoppers of Red Deer, Alta.

Classis Toronto

Classis Toronto Elders Conference will be held Monday, April 30 at Toronto District Christian High School, Woodbridge, and on Thursday, May 3 at the Barrie Christian School, Barrie. Starting time is 8 p.m. Speaker will be Rev. J.B. Vos of Scarborough, member of the CRC Task Force on World Hunger, speaking on the "CRC and World Hunger."

New address

Rev. Peter Kranenburg, 259 Albion Rd., Rexdale, Ont. M9W 3P1, (416) 741-5587.

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ANNE HUTTEN

Is it morally defensible to feed grain to cattle when much of the world is starving? This question has often been asked by concerned individuals, Christians among them. Often the Western world is accused of eating much more grain-fed beef than is needed for nutrition, instead of trying to help out countries in the Sahel portion of Africa, for instance.

I recently asked this question of Orrin Hartt, past president of the Canadian Aberdeen Angus Association, who was visiting our province to promote the breed and meet with other cattlemen. How do you justify putting all that grain through cattle, I asked.

"That's a good question," said Mr. Hartt thoughtfully. But then he chuckled, and added, "What about all the millions of bushels that go through breweries?"

Just about then the humour of the discussion struck us both. We were standing in The Cellars, part of the Oland (of Export Ale fame) enterprise. In the next room, reporters and photographers were being served drinks at the bar, and our host was Don Oland himself. But after sharing a laugh, we got back to the subject at hand.

"Starving people could use that grain too," said Orrin of the grain that breweries use. He remembered a trip to Scotland, where one brewery manufactured eighteen thousand gallons of whiskey daily. Within sight of that plant were seven others, each churning out their own product, using tremendous volumes of high quality grain to do so. No one ever seems to jump on that particular use for grain; in fact, most of the civilized world seems to consider alcoholic beverages a necessity.

Getting back to cattle, Mr. Hartt admitted that "it is certainly more efficient to produce protein out of grass, rather than feeding them on grain. But it's so easy to finish these cattle (Angus) on grain; it takes much less grain than for other breeds, to finish them into desirable carcasses. I'm sure that it is good business to put a certain amount of grain through these cattle."

That little discussion brought out several points often overlooked by those who present the simplistic argument that grain should be sent overseas rather than put through cattle. First there's the simple fact that the grain probably would not be produced, were it not for the ready feed market at hand. Second, beef cattle are not fed grain from birth to slaughter, as has been suggested at times. This isn't economically feasible. Cattlemen try to get them through the winters on a ration of hay or silage; put them out to pasture in the spring, and use grain only for the last couple of months to produce the marbling effect which makes for high quality beef. And third, there is the financial aspect to be considered.

Farmers have been accused of greed in putting grain into cattle. But the economics of cattle ranching are often ignored. Those who grow grain and produce cattle are operating with enormous overhead. It is not at all uncommon to pay \$70,000 for a grain combine. Farms, even relatively small units, now require \$100,000 or more, just for the basic land and buildings. All machinery costs have escalated madly during the past few years; repair bills are astronomical; secondhand tractors often sell for more than their original value.

To compensate for this, the farmer has no choice but to sell his grain to the best possible market. Here in the Maritimes we have a Winter Wheat Marketing Board which is trying to promote a reasonable return to the producer. So what happens? The feed grain market cannot pay as much for the grain as can Dover Mills, which grinds grain into pastry flour. But the best paying market of all is to Acadian Distilleries.

Is it morally correct for farmers to grow grain for whiskey? Or to produce tobacco which may (or may not) be turned into health-destroying cigarettes? Possibly some of the agricultural community have doubts on the subject. But every month, the bills come in. Machinery payments, interest, fuel bills for those gas guzzling tractors, repairs, feed bills. It's common knowledge that most farmers would earn more money if they sold out and bought Savings Bonds.

These facts should be taken into consideration by those who believe there is a simple answer for the world's food needs. If it is true that morally it is indefensible to feed grain to cattle, then the righteous indignation of the consumer must include a willingness to chew tougher, grassfed beef. It must include a willingness to help bring down machinery costs to the producers of all our food; or to somehow make it feasible for them to keep operating.

It is not just the farmers who should be carrying the weight of the world's hunger on their shoulders. Speaking as one of the agricultural community, I would suggest that everyone, regardless of profession, should become concerned.

Ontario Alliance appoints new executive director

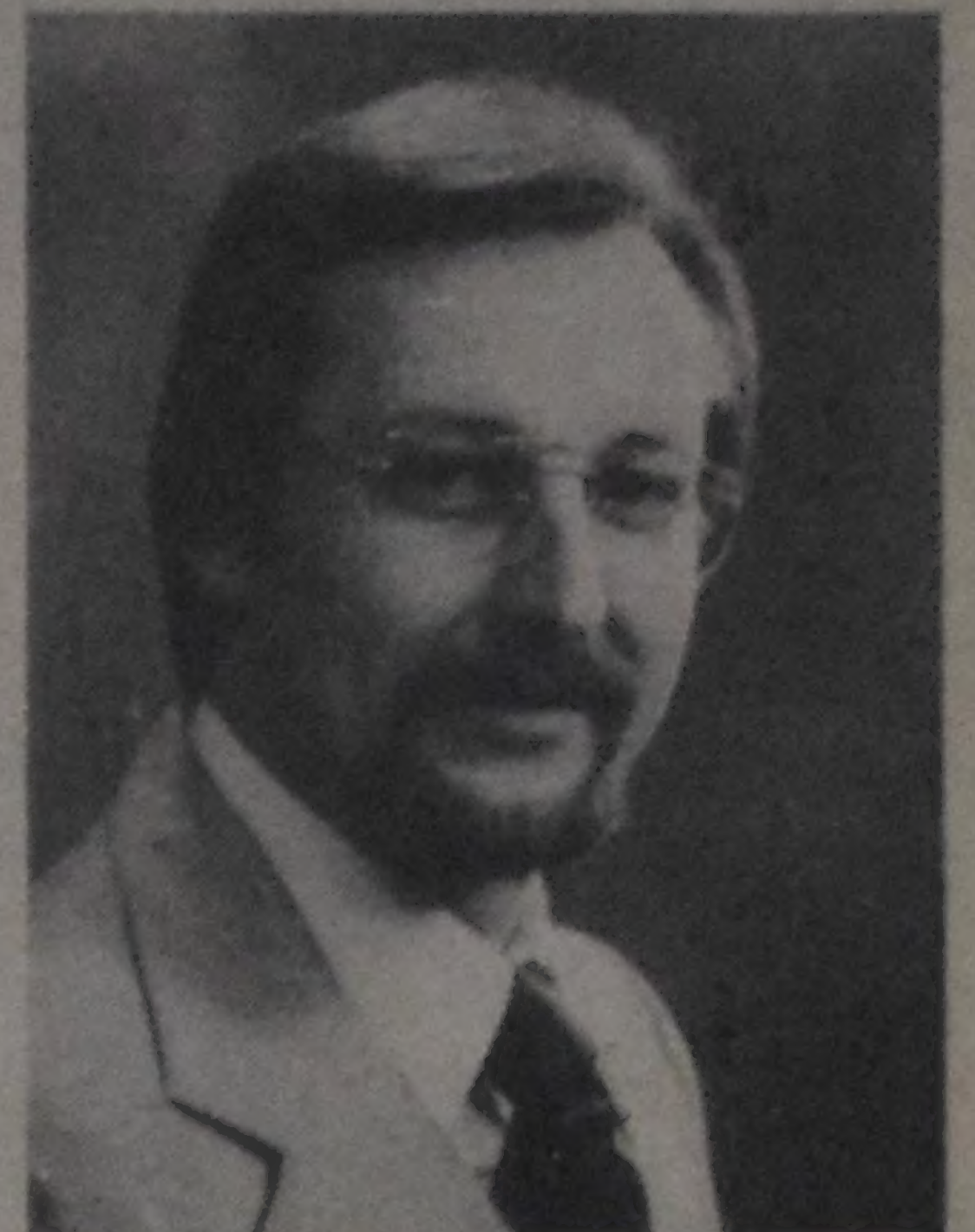
The board of directors of the Ontario Alliance of Christian Schools (district 10 CSI) has announced the appointment of Mr. Adrian Guldemon as the new executive director. July of this year he will take over from the present interim directors, Hank Hultink and John Stronks, who are doing this work on a part-time basis. They replaced Dr. Jack Fennema who served as the district's first executive director.

The family Guldemon, including the young Adrian, came from Boskoop in The Netherlands in the fifties and eventually settled in Grimsby, Ont. Mr. Adrian Guldemon received a BA from McMaster, an MA from Waterloo and MEd from Toronto. At present Adrian is vice-principal at the Toronto (Woodbridge) Christian High School. He pursued

additional studies at the Institute for Christian Studies, participated in various SPICE courses and curriculum writing workshops. He is co-author of a NUCS (CSI) publication dealing with aspects of "Dutch" immigration to North America and author of a research paper for the C.J.L. Foundation.

Currently Mr. Guldemon is president of the Ontario Christian School Administrators Association and of the Ontario Association of Alternate and Independent Schools. Mrs. Guldemon ably and willingly supports her husband in the service in the Christian school community. The Guldemons are prayerfully accepting the demands and challenge of the new position.

Adrian Guldemon is an



elder and clerk of the Immanuel CRC in Brampton. Mrs. Guldemon is the former Mary Vanderkooy, with teaching experience in the Christian schools in Jarvis, Fruitland and Kitchener. At present she is a resource teacher for the Peel board of education.

Calvin College board approves second chaplaincy

While walking on the campus of Calvin College in Grand Rapids, Mich., the other day, I reflected about the blessing of Christian higher education. There are approximately four thousand students enrolled at Calvin, students who receive a thorough, well-balanced, Christian Liberal Arts education. Within 20 years many of them will have leading positions in our churches, schools, hospitals, businesses and various other places. The four years they spend at Calvin College are a time of learning, growing and expanding.

The members of the Board of Trustees are very much aware of the great challenge for the Christian higher education of our youth. This was also very evident again at their winter meeting which was held during the second week of February.

The 47-member board approved the office for a second college chaplain. This position is intended to make a more adequate provision for the pastoral care of the students on campus. The seminary received approval to search for a qualified faculty member from a minority group, which will not only benefit minority students, but every seminarian, and hopefully it will also benefit the outreach of the school.

Since the board had only a few interviews with faculty members who were re-appointed, much time was spent on the academic programs of the schools. All the programs were adopted with enthusiasm.

One of the items which is always of concern to the board, is to keep the tuition fees and the cost for room and board at such a level that attending Calvin remains within the reach of all the young people of our churches, who desire to receive higher education. It is heartening to

note that this is indeed possible. Despite increasing expenses, the students costs and fees are substantially less than at other private colleges.

One often hears the remark that the cost of attending Calvin is too high for Canadian students. It must be said, however, that with all the

financial assistance that is offered today in grants, scholarships, loans, jobs on campus and even in partial rebates on the exchange rate of our weak Canadian dollar, it is possible for any serious student to enroll at Calvin.

Rev. Peter Breedveld
representative, Classis Huron

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Resurrection reality — he is risen

continued from page 1

of our Lord became new men. No matter how dark the night had been, dawn had come. Gladness replaced gloom; delight drove out despair. No matter how cold the winter, it did not prevent spring. There was hope again, and greater hope than ever before because He became the firstfruits of them that slept. Others will follow as He has promised. When Christ arose, He sealed all of God's promises.

A new direction

But more, the fact of the resurrection soon became a factor in the disciples' life and labors. How could they be sad when with them was the risen Lord Himself? They experienced the power of His resurrection. Pentecost found Peter and the others witnessing as Spirit-filled men. He who had burst the bars of death was on their side desirous of demonstrating that same power in each believer. The resurrection, the keystone of the arch of Christianity, provided heralds with a message of hope and certainty. His resurrection became a doctrine and a dynamic in their witness. To them the resurrection became the symbol for joy and the source of spiritual strength and blessing. We, you and I, are privileged to live on the resurrection side of Calvary. Here is hope, assurance, and triumph. Here are bounteous blessings because of Him who died and rose again on our behalf.

Yes, Easter means a change of direction. Man has always accepted death. Even since man sinned, there is the constant moving toward the tomb. All follow the same route that Jesus followed in this journey. He died, and who can explain the wonder and glory of His death? But if His death was glorious, look today at His resurrection. He, in rising again, turned our eyes from the tyrant death, for it is swallowed up in victory. The sting of death is gone. After the resurrection the disciples seldom used the word "death" to express the close of the Christian's life. It was rather "at home in the Lord," "departing to be with the Lord," "asleep." The monster death had been tyrant, but now the church's martyrs can sing at the stake, and shout joyous defiance in the teeth of the wild beasts in the arena.

We are told that in the catacombs of Rome, where many heathen and Christians were buried, there is a marked difference between the inscriptions on the tombs. On the heathen tombs are inscribed words of sarcasm and resentment to the gods of the lower world. But on the Christians' tombs are inscriptions which read, "He lives forever," "Weep not, my child," and "Death is not eternal." Wherever Christ is believed to be risen, complaining ends, and the victory shout is heard.

Yes, you may be buried in a potter's field or in a watery grave. But as a saint of God the trumpet of God will locate you. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, in a moment, in the twinkling of an eye." Jesus said, "Because I live, ye shall live also."

by Ralph Heynen

PASTORAL COUNSELLING

In this season of the year we commemorate the resurrection of our Lord and we think of the marvelous victories that he has obtained for us. It's good for us to see some of that victorious spirit also in our own lives. In order to accomplish this we need to have a sense of Christian optimism, an optimism that helps us in our day-by-day struggles and battles of life. In many areas where this column is being read, this winter has been a very severe one. One storm followed upon another and the intense cold was felt. Many homes could not be fully heated and there were many, many things that could create a good deal of gloom. I talked to someone who lives in an area where it really becomes cold and she said, "Oh, in a way it was kind of good. We spent a lot of time with each other around the house. We papered one of our rooms and each day we would go out for a walk in the snow because our cars couldn't get out. Then we would meet with our neighbours and talk out there on the road or somewhere between the snowbanks. There was something beautiful about it all." We can think of a severe winter as being something that we can talk about or in later years we can say something about the winter of 1977 or 1978. It points out the fact that our viewpoint can be one of gloom or we can see the brighter side.

There are people who are always looking at the dark side. They walk in the shadows instead of in the sunlight. Wherever they go they leave behind a little cloud of gloom. We usually don't like that kind of company because they make us feel bad,

THOUGHT FOR THE WEEK

The message of the Christian faith indicates that self-denial is one of the first requirements of entrance into the Kingdom of God. You can't learn this in school, you can only learn this when you bow at the feet of one who gave himself for us and who was raised from the dead and who leads us forward step-by-step to the road of ultimate and glorious victory.

too. They tend to make life difficult for themselves as well as for others. They make sorrows more difficult to bear because they exaggerate them. But I know there are some people who seem to be happiest when they have something to complain about. They enjoy it when they can find something unpleasant. What gives a person that kind of outlook upon life? I think they are the kind of people who end in the circumstances and then as they face the circumstances of life they feel so easily defeated. They are the ones who, as they see the snowbanks and feel the cold and hear all the complaints about the energy crisis, say, "Isn't this awful, isn't this terrible?" They are not ready to face up to it. Their home life possibly wasn't that cheerful. They may have had some failures and as a result they see the gloom and failures —

Christian optimism

the shadows.

If we are to have Christian optimism we need to conquer our negativism. In many families it is far more common to hear the word "no" than to hear the word "yes". Children often talk about this. "Whenever I bring up something, my dad or my mom say, 'No, you can't'" and finally children will often ask, "Well, what may I do?" Parents have little to offer. The negative person is one who has never quite learned to think. They go entirely on their feelings and when their feelings happen to be a bit gloomy and negative, that's the kind of response they make. You have to think if you're going to present something positive. To overcome negativism you must work in a positive way.

Then I think also to have Christian optimism we have to learn to find a sense of joy in living. This is one of the marks of personal growth, that there's a sense of happiness in life. We need a love for life, an enthusiasm for filling each day with those things that are given us. Many are swallowed up by the dull monotony of living — boredom day-by-day and week-by-week. The snowbanks kept them in their homes and they couldn't get out to the various places they wanted to go. So, they get awfully bored and such people don't smile much, they don't laugh much — they frown. It's good for us to develop the joy of living. Joy reflects the spirit of one who is at peace with himself.

In some cases people distinguish between joy and happiness but actually they are pretty much the same. Happiness has the ring of a child in it. It speaks of an immature experience. Joy seems to be more mature. Happiness also tends to be more fleeting — you can be happy one moment and sad the next. Joy is something more permanent. There can be joy even when there is pain, sorrow or tragic experiences. We find joy in the presence of God.

The joy of life is that we can accept all of the experiences that come to us no matter how deep, how great because we have a goal towards which all things move. When that purpose becomes like the one that Jesus suggests, "To seek first the Kingdom of God and his righteousness," then we know that all these things will be added to us. We have some wonderful promises that have been given to us that when we have as our loftiest goal to serve God and to seek his will and to follow our Lord in the pathways in which he leads, then we can go through some dark valleys and still sing songs in the night. Or we can go over mountain tops and rejoice in the fact that God leads us on.

At this season of the year, it's good for us to think in terms of being optimistic. The victory that Christ obtained for us through his death and through his resurrection should spill over into our lives as we follow him in the pathway that leads to victory. We're living in a defeatist world, a world in which there is much gloom and pessimism. There is room in this world for the bright light that flows from those who follow the Christ. So let your light shine into the world that we may live victoriously and joyfully moving toward loftier goals.

RES news exchange

Centennial of the Free University Association: appreciation and critical voices

AMSTERDAM (RES) — There was great interest in Amsterdam on February 3, at the celebration of the 100th anniversary of the Association which in 1880 established the Free University (VU) under the spiritual leadership of Abraham Kuyper.

Dr. Jan Lever, professor of biology, spoke with appreciation of the changes which resulted from the enormous expansion of the academic enterprise and of the diverse persuasions and ecclesiastical backgrounds at the VU. The development, he said, has been "broadening and enriching for one's own framework of thinking."

Less optimistic, however, was Dr. D. Nauta, (retired) professor of church history. He raised the question in *Centraal Weekblad* whether the VU has not gone out of its way to appoint personnel which, for whatever reason, cannot subscribe to the basis of the University. How, he asked, can they pursue their task in harmony with the stated purpose of the University? He saw it as an urgent obligation that the VU "remain in the line of the founders of the Association."

Not afraid of further changes was board member, Mrs. Hannie van Leeuwen. Said she, "In the awareness that times and people change, the VU must dare to continue to pursue its academic task. That may result in killing some sacred cows, however much venerated these may be." She also warned against glamorizing the history of the VU. The early years of the Association and the University were hard, requiring great sacrifices, and many were the storms. Together, however, the Association and the University have weathered the storms.

The anniversary volume of the Association, *Een blinkend spoor* (A shining track), has been written by Prof. J. Roelink. Although concerned about the secularization of the VU, Dr. Roelink speaks of "the tragedy of presumed certainties."

Doubts about the direction of the VU are nothing new. Roelink refers to a letter of Dr. Abraham Kuyper written near the end of his life to the directors of the VU concerning actions of students and graduates who were trying to abolish the basis of the University. In that letter Kuyper reminded the directors of his prayer at the opening of the VU in 1880 in which he had asked God to break down the walls of the institution and destroy them before his face "if ever it should aim at something else, or ever want to seek something else than to glory in the sovereign free grace which there is in the Son of God's infinite love."

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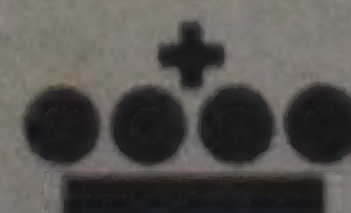
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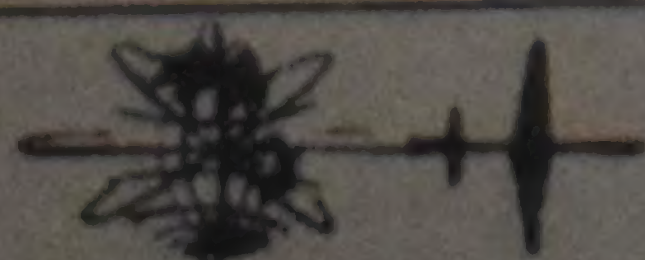
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Acton: 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kuipery, R.R. #1, Acton, Ont. L7J 2L7 or phone: (519) 853-2548.

Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R. #1, Alma, Ontario N0B 1A0.

Barrie: 14 year old girl seeking any type of summer employment, preferably on a farm. Phone Esther Slesing at (705) 726-6808 or write: R.R. #2, Barrie, Ont. L4M 4S4.

Beamsville: a 16 year old girl would like a job as a mother's helper or housekeeper for the summer. Have experience. Joanne Van Rooyen, R.R. #1, Beamsville, Ont. L0R 1B0. Phone (416) 562-5459.

Bowmanville: 16 year old High School student seeks summer employment. Please contact: Ken Van Abbema, Middle Rd., R.R. #1, Bowmanville, Ont. L1C 3K2; Tel. 623-7037.

Bowmanville: 15 year old high school student looking for summer employment. Preferable in greenhouse or flower shop, but willing to take anything. Please reply to Ron Visser, 29 Hilltop Dr., Bowmanville, Ont. L1C 2X7. Phone 623-7394.

Burlington: Ed Jager, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Caistor Centre: 16 year old High School student would like to work on dairy farm. Farm and babysitting experience. Contact: Joanne Van Herk, R.R. 1, Caistor Centre, Ont. L0R 1E0. Tel. 416-957-7311.

Drayton: 17 year old boy looking for summer work. Have plenty of farm experience. I am in Grade 11. I can weld and braze and I can start working in the middle of June. I will do almost any work. Please write or call: Rick Tacoma, R.R. #1, Moorefield, Ont. N0G 2K0; phone 638-2604.

Dunnville: 17 year old boy looking for summer job on a dairy farm or construction site. Write: Ray Vandervliet, 115 Park Ave. E. Dunnville, Ont. Tel. 774-4611.

Dunnville: I am a Dordt student, looking for a summer job of any kind, except in farming. I can start any time after May 21. Please contact: Carolyn Van Soelen, R.R. 2, Dunnville, Ont. N1A 2W2. Phone 416-386-6198.

Fergus: 16 year old male student seeking summer employment. Farm work preferred. Have some experience in farm work. Please call 519-643-5697 or write to: A. Kleine Deters, R.R. #1, Rockwood, Ont. N0B 2K0. Can start last two weeks in June, through the summer.

Fordwich: I am an 18 year old student entering RBC in the fall. I will take any job but preferably, I would like a job which involves retailing. I have a few years experience in farming and some experience in selling. Please contact Raymond Borg, R.R. #1, Fordwich, Ontario. Phone (519) 335-3669.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R. #2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Grimsby: I am a 15 year old, Christian girl, seeking summer employment. (will be 16 in July). I am looking for any kind of job that I can get. I also have experience in babysitting and light house keeping. Please contact: Sandra Van Staalduinen, 364 Book Road, North, Grimsby, Ontario, L3M 2M6.

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

Guelph: Lynda Fledderus, 15 year old student, willing to do any type of summer work. I would like a job as a mother's helper. I am experienced in babysitting and housework. Please room and board. Please call: (519) 824-4374 or write: 21 Fairmeadow Dr., Guelph, Ont. N1H 6A2.

Hagersville: 17 year old experienced home-maker is looking for employment. Prefers room and board. Reply to: Miss JoAnne Smit, R.R. #5, Hagersville, Ont., N0A 1H0 or phone (416) 768-5633.

Hamilton: My name is Anthony Van Huis, and I'm 15 years of age. I love outdoor life and am looking for a summer job on the farm. 276 Bruceedale Ave. E., Hamilton, Ont. L9A 1P9. Phone: 383-2067.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen year old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: 16 year old boy is looking for any type of work this summer in the Hamilton area. Please phone or write: Paul Hornsveid, 1693 Upper Wellington St., Hamilton, Ontario, L9B 1P1; Tel. 383-0183.

Hamilton: I am a 17 year old girl looking for summer employment. Willing to do anything. Have babysitting experience. Please contact: Wendy De Groot, 668 Rymal Rd. E., Hamilton, Ont. L8W 1B3. Phone (416) 385-9835.

Harriston: My name is Betty Teune. My address is R.R. #3 Clifford. I am 16 1/2 years old and would like to work as a recreation leader but am willing to be a live-in babysitter, or a mother's helper.

Holyrood: Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario, N0G 2B0.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kingston: 18 year old student, experienced in babysitting, housekeeping, mother's helper. Last summer worked at a motel. Willing to learn new work. Enjoy working with and looking after animals. Willing to live in. Available for last two weeks in June, till end of August. Please contact: Miss Kathleen Breurkes, 29 West Moreland Rd., Kingston, Ontario, K7M 1J4. Phone 1-613-544-5609.

Listowel: 16 year old girl looking for summer employment; willing to do any type of work, enjoy gardening and working with children. Margaret Miedema, R.R. #4, Listowel, Ontario, N4W 3G9. Phone: 291-3619.

Londesboro: I am a 17 year old student and would like to have a summer job as mother's helper or on a fruit farm. For more information contact: Marie Vanderlei, Box 133, Londesboro, Ontario N0M 2H0. Phone 519-523-4576.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: My name is Patricia Tacoma. I am fourteen years old and in grade nine. I am willing to do any type of job, but I am especially looking for a job as a mother's helper. I am an experienced babysitter and know how to handle children. My address is: R.R. #1, Moorefield, Ontario, Canada N0G 2K0. Phone (519) 638-2604.

Moorefield: I am a 17 year old student and would like to have a summer job preferably as a mother's helper. I am experienced in babysitting and housework. Prefer room and board. Reply to: Joanne Mazereeuw, R.R. #2, Moorefield, Ont. N0G 2K0 or phone (519) 638-2217.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R. #5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Rexdale: My name is Janette Kramenburg. I finished grade 12 and am looking for immediate fulltime employment to enable me to go to Calvin College in September. Have experience as a cashier and am able to type. My address is 259 Albion Rd., Rexdale, Ont. M9W 3P1. Phone 741-5587.

Sarnia: 1st year college Arch. Tech. student would prefer a summer job as a junior draftsman or work in the building construction field. Able to travel anywhere. Please write: John Berg 1211 Amsterdam Crt. Sarnia, Ontario N7S 3V7 or phone 519-336-9415.

Russell: Job wanted as junior accountant or in any other type of business. Dennis Bakker, R.R. 2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Smithville: 17 year old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R. 1, Smithville, Ont. or phone 643-3701.

Strathroy: 17 year old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Strathroy: 15 year old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Sunderland: 17 year old High School student looking for summer employment. Willing to do any kind of work. Please write: Anne Zekveld, R.R. #5, Sunderland, Ontario L0C 1H0.

Tottenham: Elizabeth VanderVeen, R.R. 4 Tottenham, Ontario L0G 1W0. Phone: 416-936-4731. Age: 18. I have experience with children, working in a store, janitorial services and have previously been a S.W.I.M. er. I would like to work in the above-mentioned areas.

Utopia: I am an 18 year old girl looking for summer employment anywhere in Ontario. I've had experience on a farm and as a mother's helper. Please contact: Jane Borger, R.R. #2, Utopia, Ont. L0M 1T0. (near Barrie); phone (705) 424-9414.

Vineland Station: I am an 18 year old girl looking for a summer job as a mother's helper. I have had four years experience looking after children and housekeeping. Please contact: Catherine Vanderscheer, Claus Road, Vineland Station, Ont. L0R 2E0 or phone (416) 562-5480.

Welland: I am a grade nine student and would like fruit, dairy or crop farm work, or carpentry. Available early June. Please contact: Carl Coers, 105 Maple Ave., Welland, Ont.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Eringa, R.R. 8, Woodstock, Ont. N4S 7W3.

Wyoming: Seventeen year old girl is looking for a job as babysitter or on a cow farm. I have been raised on a sow farm and babysat for 4 years. Please contact: Joanne Verroen, R.R. 2, Wyoming, Ont. N0N 1T0. Phone: (519) 899-4435.

Wyoming: Marian Verroen, age 18, likes to find work. I babysat for four years, worked on a pig farm. I like working on a farm. I like to have a full-time job. Telephone 519-899-4435. R.R. #2, Wyoming.

Wyoming: Seventeen year old girl (raised on farm) is looking for summer employment in S.W. Ontario. I am willing to do any kind of work and am willing to learn. Would require room and board in a Christian home. Please contact: Tracy Korvemaker, R.R. #3, Wyoming, Ont. N0N 1T0. Phone: (519) 845-3823.

Montreal, Que.: Female high school student, turning 17 this summer, seeks summer employment, willing to do any type of work. Experience in counselling at a Christian camp and Y.M.C.A. day camp. Also several years experience in babysitting and as a mother's helper. Please contact: Theresa Bouma, 34 Hazel Drive, Dollard des Ormeaux, Quebec, H9B 1S5. Phone (514) 683-2057.

Dollard des Ormeaux, Que.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

Openings

Forest: Lakewood Christian Camp requires dedicated people to help with our summer program for a week or longer. Free room and board will be supplied at the camp. There will be no monetary gain but you will receive a spiritual blessing. Call or write Brian Lise, c/o Lakewood, R.R. 5, Forest, Ont. N0N 1J0 for more information.

Jarvis: Girl wanted for house duties plus some light farm duties. Driver's license essential. Starting in April or May. Room and board provided. Will have every other weekend off. Salary according to experience. Write Egvally Farms, R.R. #3, Jarvis, Ont. N0A 1J0.

Renfrew: Modern dairy farm requires student for summer months. Applicant can start May 1st. Experience preferred. Apply to: Maynard V.D. Galien, Renfrew, R.R. #2, Ont. K7V 3Z5.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.

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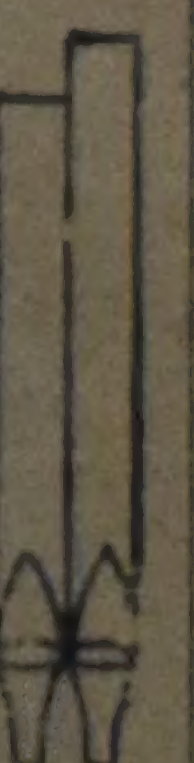
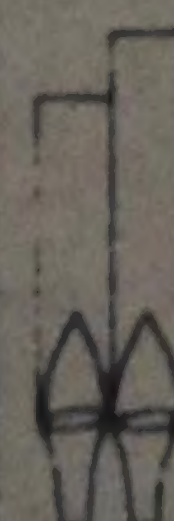
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Christian high schools hold choir festival in Toronto

On Friday, May 11, approximately 450 high school students from 7 Ontario schools will meet in Toronto for the third annual choir festival. Students from Christian highs in Sarnia, Chatham, London, Hamilton, St. Catharines, Bowmanville and Toronto will attend, meeting at Toronto Christian High School in the afternoon for a lengthy rehearsal. Each choir will have learned the same five numbers, including works by Bach, Mozart, and the Canadian composer Keith Bissell. Nickolaus Kaethler, a noted conductor from Guelph (His choirs have performed on CBC radio), will work with the students to prepare these pieces for an evening performance.

The concert will begin at 8:00 p.m. that day in the Humber College gymnasium. (Humber College is on Hwy. 27, just north of the 401). First, each school choir will sing two numbers on its own, led by its own conductor. Then, the entire mass choir of 450 voices will assemble at the front and, under Mr. Kaethler's direction, provide a tremendous finale to the evening. In the past few years, vocal music programs in the Ontario Christian High Schools have grown rapidly. The first and second choir festivals, held in London, certainly helped this growth, providing memorable musical experiences for all involved — both singers and listeners. This year's promises to be equally exciting.

Tax time

It's income-tax return time again in Canada. Your envelope and its contents will be one of over 12 million delivered to Revenue Canada. On your behalf, Christian Stewardship Services asked Ottawa what the major errors were last year, so that you can be especially watchful for those, and avoid both a delay, and a possible loss of funds.

The following list would indicate those areas that caused the greatest number of adjustments on tax returns last year. Note that they are not necessarily errors. Adjustments are made either by computer or the assessment staff at the Taxation Centre.

- Changes in arithmetic: approximately two million.
- Interest, dividends, capital gains deduction: 400,000. Most adjustments in this area resulted from taxpayers failing to claim the deduction to which they were entitled.
- Employment expense deduction: 275,000 adjustments. Many taxpayers forget to claim this deduction or calculate it incorrectly.
- Medical expenses, charitable donations: 175,000 adjustments. Medical expenses can be deducted, if you have paid for them. If you received a refund from a health plan or health insurance, you may not claim these medical expenses. Premiums for government health plans are also not tax deductible under this provision.
- Federal tax reduction for children: 150,000 changes. Over half the adjustments involved taxpayers failing to claim eligible dependent children.
- T4 information slips: 100,000 adjustments. Many taxpayers reported income that did not agree with statements on their T4 information slips.
- Another item that can easily cause problems is the income received by a taxpayer's spouse or child who is claimed as a dependent. The spouse or child's income is *not* added under income, but only deducted from the personal exemption. If the income is greater than permitted, the person has to file his/her own tax return.
- Finally, money received that is not income for tax purposes: gifts and bequests (gifts from a person by last will and testament); lottery winnings; workmen's compensation payments; war disability pensions; blind person's allowances; guaranteed income supplements and spouses' allowances (although not subject to tax themselves, these payments must be taken into consideration in determining whether a dependent can be claimed for tax purposes); welfare payments, mothers' allowances; disability insurance for loss of income, provided the recipient paid all the premiums; old age assistance payments made to certain individuals who do not qualify for the old age security pension; and strike pay.

It pays to check over your return carefully before completing the second and finished copy. If in doubt, call the District Office of the Tax Department. They will be happy to answer your questions.

H. Houtman



Christian Stewardship Services
455 Spadina Ave., No. 210
Toronto, Ontario
M5S 2G8

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The King's College finds a home



by Gerry Ebbers

Mr. Ebbers is director of Student Affairs at The King's College in Edmonton, Alta.

After months of searching and weeks of negotiations, the board of The King's College has finalized arrangements for a home for the College. On July 1 the College will move into a building located on 108 Street, between Jasper and 100th Avenues, in the government area of downtown Edmonton.

The relatively new building, presently called the Wawanesa Building, was built for and has been occupied by the Wawanesa Mutual Insurance Company. Wawanesa has been forced to find larger premises and was looking for a single tenant to lease the building.

The three-storey building contains about 13,000 square feet of usable space and will require only minimal renovations to meet the needs of King's for the next few years. The top floor has large open areas which can be converted into classroom space and library. On the main floor are a number of offices which will be used by faculty and administrative staff. The lower level

contains a cafeteria and space for a laboratory and classrooms.

Followers of the development of King's will remember that the College has always stressed the importance of locating as near to (preferably adjacent to) the University of Alberta. The initial search for facilities centered on the university area, but a suitable location could not be found since commercial development in the area is presently very limited. However, the College has made significant contacts with builders and developers so that the possibility of space becoming available for King's in the future is very good. The College is also investigating the purchase of existing commercial sites, but terminating the leases of present occupants in order to secure space is a long-term project.

When the search for facilities in the university district proved fruitless, the area of consideration was widened to include the government and downtown areas where there proved to be a number of good prospects. The new College site is across the river from the university area — actually within walking distance via the high level bridge. To facilitate students taking



classes at both King's and the U of A, the College will stagger the starting time for its classes and provide a shuttle service to and from the University. Regular city bus service connects the College with the university area and in two years, the city will have expanded its rapid transit service from the downtown to the University.

The site chosen for the College has the distinct advantage of being "where the action is" in the city. Two blocks directly south of the College are the Alberta Legislative Buildings, with their beautiful grounds and a fine library open to the public. East of the College is the financial and shopping core of

Edmonton. The main public library and the Citadel Theatre are within walking distance. Two other colleges also maintain downtown campuses where our students may consider taking some courses.

Of concern to students will be the accessibility of the College from other parts of the city. From the downtown area, major bus lines fan out across the city and to the satellite towns. Some parking is available at the College. Other parking during the day could be prohibitively expensive, but for functions which the College will offer to the community in the evening, adequate parking will be readily available.

The work facing the College staff in the next few months will be to ready the premises for student occupancy on September 1. Faculty and staff will have already moved into the building July 1. During the summer the necessary revisions will be done and furniture moved in. And with praise and thanksgiving to God, we plan to dedicate the building as part of our convocation exercises in September. Please consider joining us for that festive celebration.

One hundred years of Christian education in The Netherlands

A hundred years ago, on January 23, 1879, De Savornin Lohman said: "First and foremost we must build upon God's blessing, and that is why our Association has a future." That was at the organizational meeting of the Association (Unie) of Christian schools, "School en evangelie."

"De Savornin Lohman was right," said Drs. T.M. Gilhuis a hundred years later to the crowd of people that had come to the old city of Utrecht early this year to celebrate the 100th anniversary of the association. In his address, "The generation of the desert," Gilhuis emphasized that that generation of people stood for a

school that would honor the baptismal promise which they as parents had made. Great sacrifices had been made for Christian education.

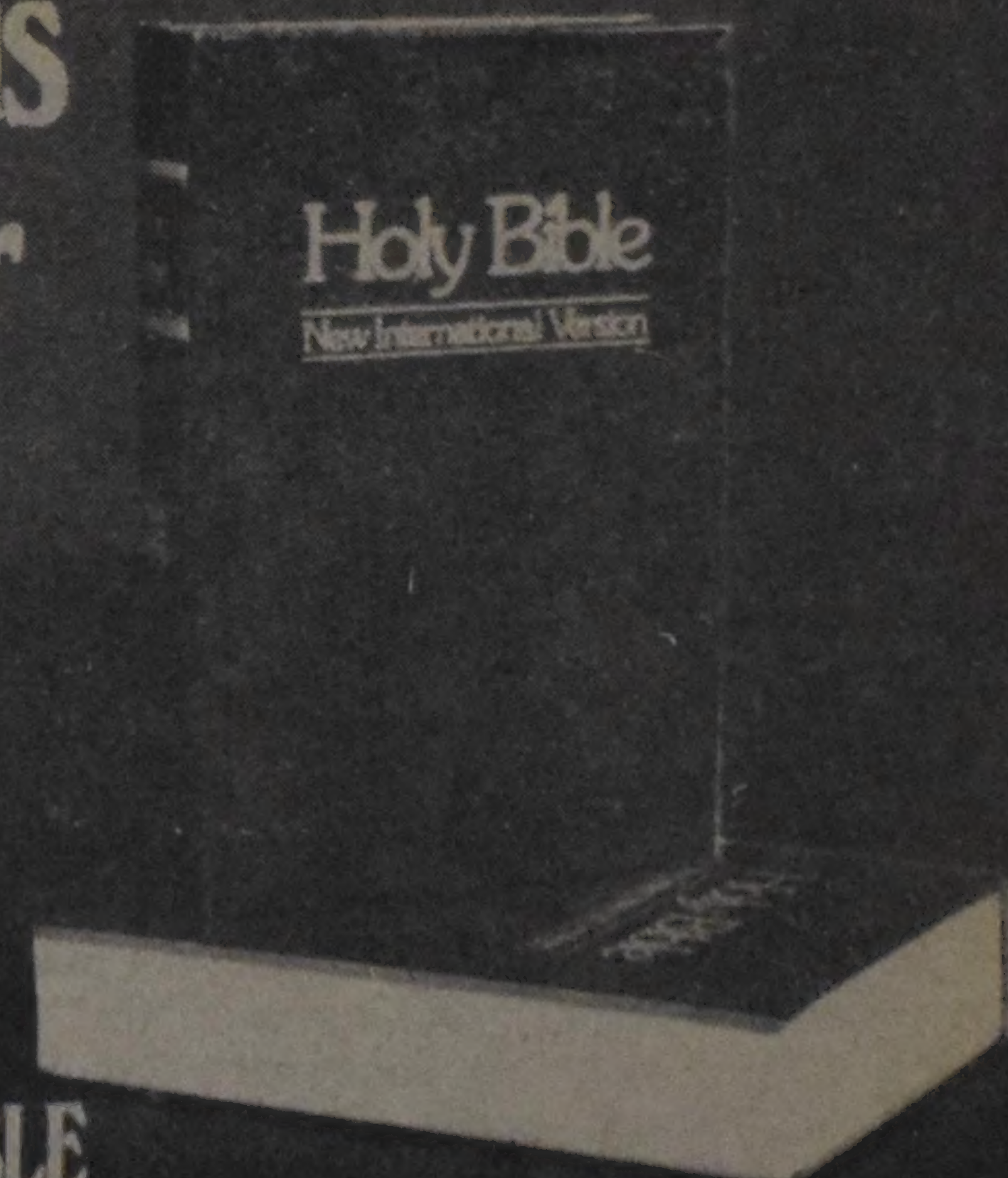
Speaking to a packed Domkerk, on "Christian Education as Service to Society," Professor H. Berkhof dealt with the question whether school and Gospel really belong together. Contrasting Russia and The Netherlands, he noted that despite the non-existence of Christian schools the Gospel has marvelously maintained itself in Russia, whereas in The Netherlands the great number of Christian schools has not been able to prevent rapid secularization there. He also pointed out that in its

history Christian education has experienced two "catching up" developments, the one positive, the other negative.

Positively, Christian education has turned away from intellectually restrictive conceptions of man which characterize our achievement-worshipping society. Negatively, the schools have an increasing number of teachers who are only nominally Reformed, by baptism alone. But of this, the worst is over.

It was announced at the celebration that Queen Juliana had appointed the president of the "Unie," Drs. Gilhuis, an officer in the Order of Orange Nassau.

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Ik ben de opstanding en het leven

Het is goed om op Pasen te denken aan een woord dat de Heer Jezus zelf heeft gesproken. Als u het evangelie van Johannes doorleest moet het u wel opvallen dat de Heiland verschillende malen zegt: Ik ben!

Ik ben het brood des levens.
Ik ben het licht der wereld.
Ik ben de deur der schapen.
Ik ben de goede herder.
Ik ben de weg, de waarheid en het leven.
Ik ben de ware wijnstok.

En als de Heiland tegen Martha zegt dat haar gestorven broer Lazarus zal opstaan, dan zegt Martha: ik weet dat hij zal opstaan bij de opstanding op de jongste dag. De Heiland vult Martha's belijdenis aan en zei tot haar: *Ik ben de opstanding en het leven*; wie in Mij gelooft, zal leven, ook al is hij gestorven, en een ieder die leeft en in Mij gelooft, zal in eeuwigheid niet sterven. Martha zei tot Hem: Ja, Heer, ik heb leren geloven, dat Gij zijt de Christus, de Zoon van God, die in de wereld komen zou.

Jezus zegt zo vaak: Ik ben! en hier zegt Hij het ook: Ik ben de opstanding en het leven. Martha trekt de lijn van Lazarus' graf in eens naar de verre toekomst, naar de jongste dag. En dat is te begrijpen. Elke dode zal opstaan op die toekomstige laatste dag. Jesaja profeteerde het al: het land zal z'n overledenen uitwerpen. En het nieuwe testament geeft daarover geen onzeker geluid. Jesaja zegt ook reeds: Jahwe zal voor eeuwig de dood vernietigen, en Paulus neemt het over: De dood is verzwolgen in de overwinning. God geeft ons de overwinning door onze Heer Jezus Christus. Hij was het die kon zeggen bij het graf van Lazarus: Ik ben de opstanding en het leven! Jahwe's doodvernietigende kracht is aanwezig in Jezus Christus. Hij is ook de levensbron.

De Heiland liet erg duidelijk aan Martha en Maria en de anderen zien dat Hij macht had over de dood, en dat opstaan en leven bij Hem en door Hem een heerlijke werkelijkheid is. Hij kan Martha en Maria en ons laten zien dat Hij zelf de opstanding en het leven is. Lazarus komt uit het graf, gezond en wel, hij staat op en leeft. Het is profetie dat de dood Jezus zelf nooit zal kunnen vasthouden. Het graf zal ook Hem moeten loslaten. Hij is immers de opstanding en het leven.

Daarmee wordt meer gezegd dan dat Jezus ook ons de opstanding en het leven geven zal, zoals Hij het ook aan Lazarus gaf. Hij geeft het niet alleen. Hij is de opstanding en het leven.

Een commentator zegt: "Zo hebben wij twee polen ontdekt in dit woord van Jezus, welke wij beide goed in het oog moeten houden. De ene pool is deze, dat Hij de opstanding en het leven uit het einde van de tijd ten volle in het heden trekt. De andere pool is deze dat Hij de opstanding en het leven ten volle in Zijn eigen persoon samentrekt en met zichzelf vereenzelvigd. Wij kunnen deze beide polen samenvatten in deze uitspraak: in Jezus Christus is in het heden de dood ten volle overwonnen. Het eeuwige leven is ons in Hem geschonken."

Er zijn geen grenzen aan Jezus' macht. Zelfs de ergste, de laatste vijand, de dood, moet het tegen Hem afleggen. Hij is immers de opstanding en het leven. Zelfs uit Zijn graf ontspruit een zaad van eeuwig leven. Begraven ziet Hij geen verderving. En Zijn graf is spoedig leeg. Het wordt pasen. De Heer is echt opgestaan. Nu vangt het nieuwe leven aan. Een leven door Zijn dood bereid.

Pasen zegt u: In Jezus Christus is ook uw opstanding gewaarborgd. Het wil u vertellen: Door Jezus Christus wordt u de opstanding geschonken. Pasen zegt u ook: Jezus Christus is de levensbron, uit Hem vloeit het eeuwige leven naar de Zijnen, nu en later. U moet met Martha op pasen kunnen zeggen: Ik heb leren geloven dat Gij de Christus zijt, de Zoon Gods, die in de wereld komen zou!

Dan is de Heer Jezus alles voor u, nu en later, opstanding en leven! Nu ook al, Jezus zegt het immers zelf: die in Mij gelooft, zal leven, en die leeft en gelooft in Mij zal voorzeker niet sterven in eeuwigheid. Hij heeft het eeuwige leven nu al, en ook dwars door de dood heen. Hetzij we leven, hetzij we sterven, we zijn van Christus en Hij is de opstanding en het leven. Wat hebben we meer nodig?

J. VanHarmelen

Pasen

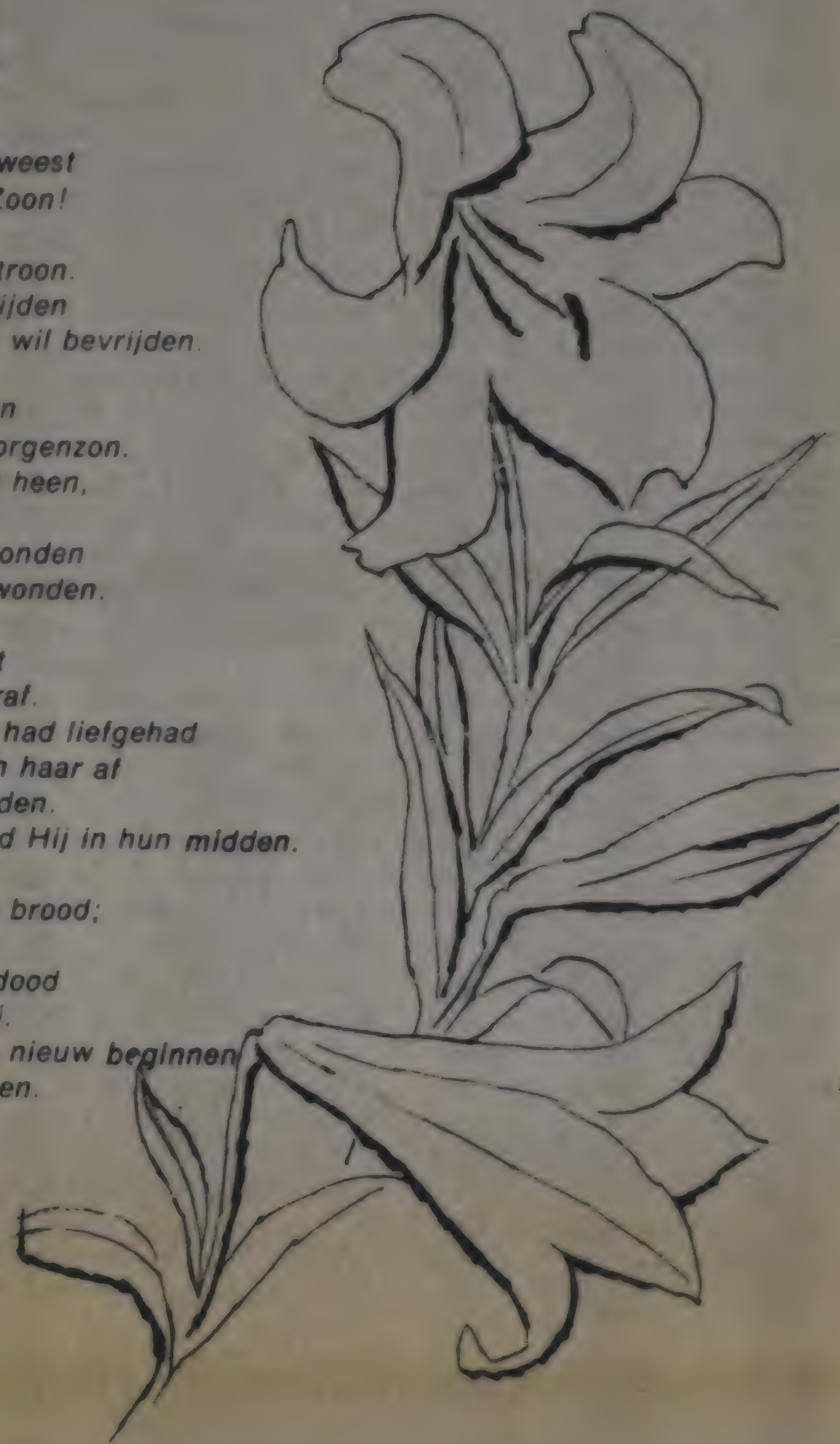
*Hij was twee nachten in het graf geweest
toen God Hem riep: "Sta op, Mijn Zoon!
de hele hemel viert nu feest,
de engelen staan juichend om Mijn troon.
Ga, zeg de mensen dat Ik door Uw lijden
hen uit de macht van dood en zonde wil bevrijden.*

*En bij die woorden wentelde de steen
en Christus stond omstraald door morgenzon.
De wachters vluchtten vol ontzetting heen,
alsof de dood hen achterhalen kon.
En toen heeft God twee engelen gezonden
die Christus' windsels hebben opgewonden.*

*En zij verkondigden de vrouwen, dat
de Meester opgestaan was uit het graf.
Toen hoorde zij, die Hem het meest had liefgehad
haar naam. Maar Hij leek zo ver van haar af
dat zij alleen vol eerbied kon aanbidden.
En toen Zijn jong'ren treurden, stond Hij in hun midden.*

*Als toen, in Emmaus, breekt Hij het brood;
Hij opent onze ogen, dat ook wij
zien hoe Hij leed voor ons tot in de dood
en zullen weten: Jezus kocht ons vrij.
Het sterven is geen einde, maar een nieuw beginnen.
Het is iets afstaan om het al te winnen.*

Uit: Een open hand naar de hemel,
door Nel Benschop, uitgave J.H. Kok,
Kampen.



PERSOVERZICHT

Carl D. Tuyl

- We beginnen deze week met alle lezers aan te raden om maar wat zout in te slaan. Trudeau heeft namelijk de knoop doorgehakt en op 22 mei a.s. mogen we gezamenlijk naar de stembus gaan. Het gaat er om spannen en de vonken vliegen er nu al af. Er zal wel het een en ander gezegd gaan worden dat beter met een korreltje zout genomen kan worden, vandaar onze raadgeving.

- In Quebec werd in het provinciale parlement een budget ingediend. Omdat het referendum aangaande soevereiniteit-associatie aanstaande is heeft de Minister van Financien - Parizeau - heel wat aangename verrassingen in het budget ingebouwd.

- In Engeland is de regering van Prime Minister James Callaghan voor de blij gegaan. De motie van wantrouwen werd aangenomen met de meerderheid van een enkele stem. Verkiezingen daar zullen op drie mei gehouden worden.

- Na de bijna eindeloze onderhandelingen is het vredesverdrag tussen Egypte en Israël nu toch werkelijkheid geworden. Het pakt werd met veel fanfare in Washington ondertekend. Het heeft nu niet bepaald rust gebracht in het Midden Oosten. Veel Arabiese landen verzetten zich heftig tegen wat zij het "verraad" van Egypte noemen. Vooral de Palestijnse Bevrijdings Organisatie heeft zich tegen het verdrag uitgelaten, en verschillende bom-ontploffingen werden dan ook geweten aan het werk van de P.L.O.

- In Oeganda zijn de troepen van Tanzania doorgedrongen tot de hoofdstad Kampala. Niemand weet waar Idi Amin is, er wordt gespekuleerd dat hij zich met de laatste medestanders terug getrokken heeft naar het Noordwesten, het gebied van zijn eigen stam.

- Het internationale olie kartel heeft weer een prijsverhoging ingevoerd. De heren hielden niet van halve maatregelen en gooiden er maar even meer dan negen procent bovenop. Dat gaat ons geld kosten, en het is niet alleen uw reisje naar Holland dat duurder wordt.

- Brezhnev heeft een bezoek aan Frankrijk nogal abrupt uitgesteld en alom werd er weer bericht dat de gezondheidstoestand van de Russiese regeringsleider slechter zou worden.

- In Harrisburg, Pensylvania, heeft een technisch ongeluk plaatsgevonden in een atoom-energie fabriek. Ontsnappende stoom verspreidde gevaarlijke radio-activiteit over een afstand tenminste 25 mijl van de kern-reaktor. Het ongeval brengt natuurlijk weer het hele onderwerp van atoom energie in bespreking.

- En in Calgary heeft men een komputer als bewaker van een parkeergarage geïnstalleerd. Het ding houdt de parkeertijd bij, maakt de rekening uit, ontvangt het geld, wisselt geld en geeft iedereen die de zaak probeert te beduvelen op z'n kop. Griezelijk hoor!

De regeringsdienst: onze groeiende bureaucratie

door Paul W. Fox

Paul W. Fox is een Professor in de Politieke Wetenschappen aan de Universiteit van Toronto en Rector van Erindale college.

(Canadian Scene) — De volksvertegenwoordiging van Canada wordt in zijn enorme taak om dit land te besturen bijgestaan door een flinke groep full-time regerings-employees, ambtenaren genaamd. Dit zijn de mannen en vrouwen die bezig zijn in het dagelijks proces van het behartigen van regeringsaangelegenheden, de wetten ten uitvoer te brengen, de talloze regelingen te interpreteren, en ze toe te passen op de individuele staatsburgers.

Dit is in een staat een zeer belangrijke functie. Als U ooit een meningsverschil over uw eigen zaken hebt gehad met een ambtenaar van de Inkomstenbelasting, een douane-beambte, een inspecteur bij de immigratie of zelfs een politieagent, dan weet U hoe belangrijk die functie is.

't Is allemaal goed en wel om te praten over de roem van de democratie en hoe geweldig het is om in een land te wonen waar we de vrijheid hebben

om mensen te verkiezen om ons te regeren, maar als we ons ook moeten onderwerpen aan de willekeurige beslissingen van een groep aangestelde functionarissen waarover we praktisch geen controle hebben, dan wordt de vrijheid van ons democratisch systeem belangrijk vermindert.

Iedere moderne staat heeft een enorme staf van aangestelde regerings-ambtenaren die dagelijks beslissingen moeten nemen die hun uitwerking hebben op particulieren. Als deze ambtenaren dienst niet goed wordt opgeleid, niet de juiste mensen in dienst neemt, en niet goed wordt beheerd zodat hun voortdurend voor ogen wordt gehouden dat zij de dienaars en niet de meesters van het volk zijn — kortom, als de dienst niet democratisch wordt beheerd — kan hij zich ontwikkelen tot een monsterbureaucratie die de vrijheden van de mensen dreigt te onderdrukken door autoritair te regeren.

Dit probleem om de ambtenaren ervan doordrongen te houden dat zij verantwoordelijk zijn aan het volk is het werkelijk belangrijke punt in elke discussie over de administratieve arm van de

regering, of men nu praat over de federale, provinciale of gemeentelijke regering, hoewel wij ons in dit artikel alleen met de federale ambtenarendienst bezig houden.

Snelle groei

Allereerst moeten wij opmerken dat dit een typisch modern probleem is, dat elke dag ernstiger wordt, omdat de ambtenarendienst de laatste tijd zeer snel is gegroeid en nog steeds snel groeit. Dat is natuurlijk het gevolg van onze 20e-eeuwse houding tegenover de regering. De meeste mensen verwachten dat de regering veel en veel meer voor hen doet dan onze grootvaders ooit droomden dat de staat zou doen.

Enige cijfers tonen aan hoe ernstig dit probleem is. Er zijn nu meer dan 500.000 mensen in dienst bij de Regering van Canada. Dit getal omvat allen die onder de Civil Service Commission vallen, en hen die bij kroon-instanties zoals de Canadian National Railways, of de Canadian Broadcasting Corporation werken, plus allen die bij het leger zijn. Zij worden allen zeer terecht aangeduid als "openbare" ambtenaren omdat ze uit de openbare kas worden betaald.

Er zijn geen cijfers beschik-

baar over de grootte van de openbare dienst in 1867 toen Canada gecreëerd werd, maar er zijn vergelijkbare getallen beschikbaar te beginnen bij 1900. In dat jaar waren er 12.000 mensen in dienst van de Canadese regering. Als men dit vergelijkt met het huidige totaal van een half miljoen, kan men wel zeggen dat in weinig meer dan een halve eeuw de federale openbare dienst met 4.000 procent is gegroeid.

Men kan eenzelfde soort patroon waarnemen in de groei van het aantal regeringsdepartementen en bureau's. In 1900 waren er 28 departementen en bureau's; in 1962 waren er 116; en in 1975 meer dan 150. Toegegeven, de financiële activiteit van onze regering is in nog grotere proportie dan deze toegenomen. Ons totale federale budget in 1900 was slechts \$50 miljoen, terwijl het nu zowat \$50 biljoen is, of 100.000 procent meer. Dus misschien moeten we nog blij zijn dat de openbare dienst niet even snel is gegroeid!

Men moet trouwens aan deze getallen nog toevoegen alle ambtenaren van alle provincies, gemeenten, districten en schoolbesturen in Canada om het totaal te krijgen van

alle Canadezen die bij de regering in dienst zijn. Het totaalcijfer van allen die voor regeringsinstanties werken in Canada is dan ongeveer 17 procent van alle werknemers.

Patroon van de Organisatie

Over het algemeen is ieder departement van de federale regering intern hiërarchisch georganiseerd, dat betekent, in de vorm van een pyramide, waarvan het hoogste punt van autoriteit de betrokken minister is. Onder hem staan verschillende niveaus van beambten in afnemende orde van gezag — een "deputy minister", die de voornaamste permanente ambtenaar in het departement is, een associate of assistant deputy minister, directors, hoofden van afdelingen, enzovoorts. Dit heet de methode van "line" organisatie en wordt dikwijls aangevuld door wat men "staff" noemt, d.w.z., kleine groepen adviseurs, of technici of researchers, die samenwerken met een ambtenaar op een bepaald niveau van de gezagsladder, zonder dat zij zelf deel uitmaken van de opgaande en neergaande stroom van autoriteit.

Er is niets geheimzinnigs aan "line" of "staff" organisaties. Het is zelfs zo alge-

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Neem voor meer informatie alstublieft contact op met uw dichtstbijzijnde districtskantoor voor Ontario's Industrial Training Branch — Hamilton (416) 527-9105.



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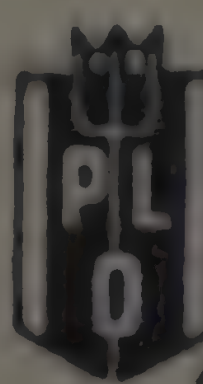
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meen bekend in alle vormen van menselijke organisaties, zoals bedrijf, onderwijs, of godsdienst, dat men zich wel eens afvraagt of er wel enige andere wijze van menselijke organisatie mogelijk is.

Voor democratische doeleinden heeft het het grote voordeel dat de minister die als topautoriteit in zijn departement verantwoordelijk is voor alles wat daar gebeurt, ook via de parlementaire traditie verantwoordelijkheid schuldig is aan de gekozen volksvertegenwoordiging in het parlement. Op die manier zou de grote bureaucratie onder controle gehouden moeten worden door parlementsleden die de ministers vragen stellen en hun doen en laten becritiseren, en ook dat van hun ambtenaren.

In theorie is dat prachtig,

maar in de praktijk werkt het niet zo best omdat de hele regerings-operatie zo uitgestrekt en volumineus is dat de Parlementsleden het nauwelijks bij kunnen houden. Er is niet genoeg tijd en ook niet genoeg gelegenheid binnen de procedure van het parlement om de Parlementsleden in staat te stellen de ministers en departementen goed onder controle te houden.

Een nog veel ernstiger probleem doet zich in dit opzicht voor met betrekking tot al de kroon-corporaties, besturen en agentschappen die men overal ziet. Regerings-activiteiten, zoals de operatie van spoorwegen en omroepverenigingen of onderzoeks-raden, worden met opzet in de vorm van corporaties of agentschappen opgezet, met de bedoeling hun

dagelijkse affaires buiten het parlement te houden,

Weinig Canadezen zouden er bijvoorbeeld voor voelen om de Canadian Broadcasting Corporation te veranderen in een regerings-departement onder de directe leiding van een Kabinets-minister, omdat zij wel aanvoelen dat dit teveel gelegenheid zou geven voor controle door de staat. En toch, als het een onderneming van de regering is, dan is er ook zeker enige controle nodig. De moeilijkheid om effectieve controle over de openbare dienst uit te oefenen, met de bedoeling deze reusachtige, groeiende bureaucratie binnen de perken te houden zonder te verhinderen dat het goed werkt, is momenteel een van de grootste kwesties voor de democratie.

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We zijn een provincie van verschillende volken. We hebben ieder onze eigen gewoontes, tradities, taal en culturele achtergrond.

Dit zijn de dingen die onze gemeenschap verrijken en versterken en helpen om Ontario een betere plaats te maken om in te wonen.

In de erkenning van dat multiculturele karakter van onze provincie heeft de regering in Ottawa multiculturalisme als haar gedragslijn aangenomen.

Gelijkheid voor iedereen

Deze officiële gedragslijn erkent de gelijkheid van alle leden van onze gemeenschap. Het waarborgt dat ieder van ons is beschermd tegen discriminatie in werkgelegenheid, schoolopleiding, recht, recreatie en andere aspecten die bijdragen tot de levensstandaard in deze provincie.

Hulpverlening voor iedereen

Ontario's multiculturele politiek waarborgt dat iedere persoon in onze provincie de kans heeft deel te hebben in de hulpverlening en faciliteiten die door de regering worden geboden.

Waardering van culturele verschillen

De politiek van Ontario erkent ook dat culturele verschillen onze gehele gemeenschap verrijken als ze gedeeld worden. Daarom moedigt de regering iedereen aan zijn of haar culturele achtergrond en taal te bewaren en het te delen met anderen.

Voor een boekje en meer informatie omtrent Ontario's multiculturele politiek kunt u schrijven naar:

Multicultural and Development Branch
Ministry of Culture and Recreation
77 Bloor Street West, 5th Floor.
Toronto, Ontario M7A 2R9



Ontario

Reuben Baetz,
Minister of Culture
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William Davis, Premier

de levens geschiedenis van **Pieter Vermeulen**

Gemeente Velsen

door Gé Verhoog

51

Er wordt zwaar gediscussieerd. Dominee Waardenburg wil graag het volle pond en recht gedaan worden, maar de bedachtzame heer Brederveld trekt langzaam aan zijn lange wit stenen pijp: "Ik ben van mening, dat we dit niet moeten afwijzen; wij moeten onze goede wil tonen nu de Regering dit ook schijnt te doen. Ze heeft zich nu naar ons toegekeerd, latèn wij de toegekende subsidie aanvaarden en tegelijk doorvechten tot de algehele gelijkstelling."

Dit wordt aangenomen; het is een kleine verlichting maar de meester vindt het nog 't belangrijkste, dat het christelijk onderwijs niet meer weg te denken is; de schoolstrijd in het land wordt niet tevergeefs gestreden - overal in het gehele land ontstaan christelikescholen, al moet men niet vragen hoe, maar ze zijn er. De Regering zal geducht rekening moeten gaan houden met de vragen en discussies in de Tweede Kamer. Alle christelijke scholen bespreken het voorstel en de meerderheid is van dezelfde mening als de heer Brederveld.

De Regering heeft toegestemd, eindelijk zal zij geheel zwichten. Dit feit geeft nieuwe moed; het bestuur stelt een reglement samen wat eensgezind wordt ondertekend. De nieuwe hulponderwijzer, de heer Van Geelen, die in Beverwijk woont en elke dag de wandeling maakt vanaf Beverwijk langs de Heereweg, de voetbrug over het kanaal en dan over de Heide naar school, houdt dit blijmoedig vol zelfs in deze barre winter van negentig. Het is of de bouwval, die de school in feite is, telkens nieuwe stimulansen geeft en noopt tot doorgaan.



Dan - ineens trekt de winter zich terug, de verstarde greep ontspant zich en de wind draait plotseling naar het Zuiden. Terwijl men nog eens trachtte een vaargeul te hakken terwille van Amsterdam, is daar dan eindelijk de dool. Er treedt een onvoorstelbare ontspanning in; de wegen zijn ware sloten en alle daken lekken; in de school moeten de meester en mijnheer Van Geelen telkens met emmers sjouwen om het druipe water op te vangen en nog erger te voorkomen.

In het voorjaar wordt in het gezin De Groot en Hanna weer een meisje geboren: Johanna. Dezelfde avond komt De Groot bij de meester aanbellen om het blijde nieuws te vertellen. "We voelen ons zo gezegend," zegt De Groot "we hebben drie kinderen aan de dood moeten afstaan en nu hebben we toch een gezin teruggekregen."

Zondag zal het kind gedoopt worden. De meester zit in de ouderlingenbank, zijn vrouw heeft een plaats in het lokaal, waar nog steeds de banken bestaan uit planken op haringtonnen. Toch maakt alles blij, denkt de juffrouw, we zitten tenminste in een ruim lokaal en

in de school moesten velen staan. Dan het feit, dat men nu echt een kerkdienst kan houden, er mag Avondmaal gevierd worden en de Doop bediend; we zijn niet meer genoodzaakt hiervoor naar Beverwijk, of Bloemendaal of Haarlem te gaan.

Dan de mateloze verkwikking na de barre winter van zon en uitschietend groen en bloemen; het herleven van de natuur en een zachte milde wind vanuit zee. Het kloppen en bonken van de arbeidsgeluiden, de boten die hun fluit weer laten horen in het kanaal. Maar bovenal verheugt ze zich met het gezin De Groot; hij is nog steeds de zware, ernstig denkende man en Hanna de schuchtere vrouw, die met haar man de zorgen draagt; zorgen die altijd blijven en een stempel zetten op de mensen.

Wat is het verschil tussen gelovigen en niet-gelovigen? De Heide is het oord, waar dit duidelijk op te merken is. De niet-gelovigen leven uiterlijk gemakkelijker en plezieriger maar dit is vaak schijn; ze denken aan de vele gebeurtenissen in de gezinnen, hun gaan naar de meester als de nood hoog steeg. Merkwaardig, dat na die nood men het alleen weer meende af te kunnen en in de zelfde sleur voortgaat. Slechts enkelen kwamen tot het blijvende besef, dat zij dan pas een onpeilbare rust in dit leven bezitten als zij hun leven in Gods hand stellen.

De kerk is als altijd zeer goed bezocht; ze groet met een licht hoofdknikje naar vele kanten omdat iedereen haar wil groeten. Ze heeft een aangeboren verlangen in de schaduw te leven en niet in het voorgestoepte van het leven; haar ietwat verlegen aard leidt

hiertoe. Zelden zal ze op reis gaan en haar uitstapjes beperken zich tot bezoeken aan vrouwen die in het kraambed liggen of aan zieken die ze wat afleiding wil brengen. Ze ziet Hanna's gelukkig gezicht, ze ziet het ernstige gezicht van De Groot als beiden opstaan om de doopvragen te beantwoorden. Jammer, denkt ze, jammer dat ze zo erg ernstig zijn, ze moeten het leven niet als een te zware last zien want een onbezorgd zijn is de blijheid van de christen.

Het is bij velen niet in te prenten, dat God van blijde mensen houdt; misschien voelt Hanna het enigzins aan. De dominee uit Beverwijk, die deze dienst leidt vanwege de doopsbediening, stelt de vragen: ... het kind opvoeden in de zuivere leer; geen bijgelovigheid, alleen maar vrouwen op God ... Zwaar klinkt het "Ja," van De Groot, gevolgd door het schuchtere antwoord van Hanna. Dan staat de meester bij het doopvont, wat maar een eenvoudige schaal is met water gevuld en laat de dominee enkele druppels op het kleine voorhoofdje vallen: "Johanna de Groot, ik doop u in de naam des Vaders en des Zoons en des Heiligen Geestes."

Het is gebeurd. De gemeente zingt: "God zal Zijn waarheid nimmer krenken - Hanny bulgt zich over haar kind. Aan God draag ik je op, denkt ze innig, kind van mijn hart, God zal voor je zorgen, wat er ook gebeurt -

In de avond gaan de meester en zijn vrouw een kort bezoekje brengen aan het gezin De Groot; het wordt een blijde avond. "Dit zijn onze lichtpunten op de Heide," zegt de meester, als ze samen weer naar huis terugkeren. Juffrouw Vermeulen strikt de brede zwarte linten los van haar hoed, als ze zijn thuisgekomen. "Wat zijn we rijk in ons werk," zegt ze, "wie had dit ooit kunnen denken?"

In diezelfde tijd denkt IJda, die met Hannes in een ruimer huis woont vanwege hun kinderschaar en de betere levensomstandigheden nu Hannes bij de baggermolens werkt, hetzelfde. Ze heeft een plan - reeds vele maanden geleden gemaakt en nu nadert de tijd, dat ze het ten uitvoer zal brengen. Truitje, haar oudste, nog steeds niet getrouwd en een onmisbare hulp in het gezin, heeft ijverig meegewerkt met het plan en ondanks de ontzettende winter is het gelukt, dat het geld er twee Juni is: het geld, dat ze krampachtig spaarde voor een cadeau voor Annetje, een dochter die in een dienstje in de stad is. Haar dochter in de stad, wie had dit kunnen denken. Met de juffrouw van de meester heeft ze overleg gepleegd, de verrukking van het welslagen van haar plannen maakt, dat haar hart er vol van is en daarom de mond overloopt.

Annetje is vijftien jaar, is bij een rijke familie in een paleis van een huis met een stoep, waar ze op moet klimmen, wil ze de bel bereiken. Annetje heeft daar geen last van want het personeel mag niet door de glanzende voordeur, zij moet door een aparte deur binnenkomen. De stijlvolle kamers ziet ze alleen als ze deze met de ragebol en stofdoeken schoonmaakt en de dikke vloerkleden zijn voor haar, als ze op haar knieën het stof met de stoffer eraf moet vegen.

Het bevalt Annetje goed, want ze verdient iets, al is het niet veel. "Je bent derde meisje," zei mevrouw, "natuurlijk kan je opklimmen als ik tevreden over je ben, tot tweede meisje en later wellicht kamermeisje."

Het was een schokkende overgang voor Annetje, van de Heide naar deze grote rijkdom en ze heeft het volgehouden omdat het andere personeel haars gelijke is: in de keuken wordt veel pret gemaakt als mevrouw en de dochters niet in de buurt zijn.

Twee Juni, denkt IJda, dan is Annetje jarig; het kind heeft nog nooit iets om een verjaardag gekregen maar nu kan het en ze gaat het zelf brengen. De weelde, dit te kunnen doen en daarbij de gedachte dat het geld er kwam omdat Hannes nooit meer in de kroeg komt - het maakt IJda gelukkig en blij.

De meester moet de reis voor haar uitstippelen en de juffrouw gaat met IJda mee om een cadeau te kopen. IJda gniffelt, omdat Annetje niets vermoedt en de verrassing des te groter zal zijn. Ze gaan naar "De Staar", waar de oude heer Scheeres hen van advies dient en een kopje koffie in zijn huiskamer laat inschenken. De dochter van Scheeres, juffrouw Scheeres is ook thuis en het wordt erg gezellig, want juffrouw Scheeres is handwerkonderwijzeres in de school van de meester geworden; zo kennen zij elkaar reeds goed.

Het cadeau wordt een prachtig verpakte luxe doos zeep met een

heerlijke geur en daarbij een dikke plak chocolade; Scheeres doet er zorgvuldig een wit papier om en strikt er zelfs een touwtje omheen. "Asjeblieft IJda en breng ook onze gelukwensen over aan je dochter Annetje en behouwe vaart naar Haarlem, jonge jonge, wat een reis -"

Hij plaagt haar omdat hij vermoedt, hoe IJda tegen de reis opziet, maar IJda geeft er niet om, haar doel is Annetje te verrassen. Alle zorgen verdwijnen en maken plaats voor een onkenbare moed als ze zich het moment voorstelt dat ze elkaar zien, dat haar plan zal lukken: het verraste gezicht van Annetje -



Zo wordt het twee Juni. Uitgeleide gedaan door haar kinderen, loopt IJda naar het station Velsen, waar ze een half uur te vroeg is. "Liever te vroeg dan dat ik over de Hei moet hollen," is IJda's commentaar, "als jullie herrie maken, gaan we in de wachtkamer zitten."

Het is stralend weer, maar IJda weet: wie kan in dit land het weer vertrouwen? Ze heeft de zwarte omslagdoek om de schouders geslagen; een wit en blauw gestreepte zak in de hand, waarin de geschenken zijn geborgen, want het kan gaan regenen of hagelen of zelfs onwrenen en de spullen moeten droog overkomen. Ze heeft haar mooie jurk aan: een zwarte met witte stippeltjes hier en daar verschoten en ook wat te ruim, maar het is schoon. Een schort met witte banden vastgeknoopt om haar middel voltooit het geheel.

Op het station wordt langdurig afscheid genomen en nog veel raadgevingen van beide kanten herhaald, maar dan is het ogenblik daar, dat IJda in een coupe klimt, na een bezorgde blik te hebben geworpen naar de massale, snuivende stomende locomotief, die stampend en knarsend remde. Ze ziet bleek en dapper lacht ze, als het briesend monster zich blazend en rammelend in beweging zet, richting Haarlem.

De stad overrompelt haar, verbluft staat ze voor het station, niet wetend waar ze de singel moet vinden en alle raadgevingen van de meester vergetend. Ze ziet een paardentram het plein opbolderen over de ronde keien; ze doet een stap naar voren om meteen weer twee stappen achterwaarts te doen en met de rug tegen het stationsgebouw te staan: neemaar, wat een wereld. Alles lijkt wel een paleis; het stationsgebouw met de luifel voor de ingang, waar drie deuren zijn, nou, nou, dat is overdaad, want je kunt niet tegelijk door drie deuren. Vigilantes rijden af en aan, dames, in japonnen of ze naar een feest moeten en los omgeslagen mantels en voorts hoeden als bloemenmanden stappen uit; kruliers rijden de bagage of die vrouwen dat zelf niet kunnen; ze moesten een tijdje op de Hei komen, denkt IJda.

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Notes of Thanks

VIS: Mrs. Tjitche Vis-Elgersma and family would like to express their sincere thanks for all the prayers and other tokens of sympathy shown during the loss of our dearly beloved husband, father and grandfather, Mr. Dirk Vis. To know that so many shared our sorrow and loss was a great comfort to us all. May God bless each and every one of you.
Thunder Bay, Ont.

ZANTINGH: We wish to express our sincere thanks to all who helped make our 50th Wedding Anniversary such a joyful day and will always be remembered. Thanks for the many cards and flowers and gifts we received. Above all, thanks to God for his protecting care over all those years.
Hendrik and Klaasje Zantingh (nee Otten), Shurie Rd., R.R.2, Smithville, Ont. L0R 2A0.

Births

BOMHOF: We are deeply grateful to God for the safe arrival of our second child, a daughter whom we have named, TERESA MARIA, on March 20, 1979. Teresa is a sister for Jeremy, another grandchild for Mr. and Mrs. J. Boersma of Burnaby, B.C. and Mr. and Mrs. G. Bomhof of Richmond, B.C. We pray that she remains a covenant child of God.
Gary and JoAnn Bomhof, Mt. Brydges, Ontario.

LANGENDOEN: With praise and thankfulness to God, we, John and Jocelyn (nee Voortman), announce with happiness the birth of our firstborn, a beautiful, healthy son, CHRISTOPHER JOHN. Born on March 28, 1979, weighing 9 lbs. 4 ozs. First grandchild for Mr. B.A. Langendoen and third for Mr. and Mrs. J. Voortman. First great-grandchild for Mrs. B.A. Langendoen, St. Catharines, Ont. and another great-grandchild for Mr. and Mrs. J. Voortman, Waterdown, Ont. and Mr. Simmelink, the Netherlands.
35 Robinson St. S., Grimsby, Ont. L3M 3C5.

VAN STRATEN: With praise and thankfulness to God, the Giver of life, we announce the birth of our sixth child, a son, BENJAMIN GUSTAAF on March 26, 1979. A little brother for Erika, Marcel, Johnny, Marian and Theresa. Proud parents are Gus and Fanny van Straten. 21st grandchild for Mr. and Mrs. J. de Vries, Groningen, Holland; 20th grandchild for Mr. H.B. van Straten, Richmond, B.C.
54 Dunvegan Dr., Chatham, Ont. N7M 4Z8.

WIND: With great joy and thanksgiving to the Lord, we announce the birth of our second child, KAREN MICHELLE, born on March 25, 1979. A sister for Monica, another grandchild for Mr. and Mrs. A.S. Ypma, Taber, Alberta, and Mr. and Mrs. J. Wind, Surrey, B.C.
Mike and Cathy Wind, P.O. Box 1584, Taber, Alberta. T0K 2G0.

Marriages

BOS-NYMEYER: Mr. and Mrs. Bastlaan and Syma Bos of Cambridge are very happy to announce the forthcoming marriage of their daughter ALICE to Mr. ARTHUR NYMEYER, son of Mr. and Mrs. John T. and Klazina Nymeyer, of Alma, Ontario. The wedding will take place, the Lord willing, on Saturday, April 21, 1979 at 11:30 a.m., in the Maranatha Christian Reformed Church of Cambridge, 209 South Street. Rev. Harry J. Bout officiating.
Future address: R.R.#2, Alma, Ontario. N0B 1N0.

FEYER-WILBRINK: Mr. and Mrs. J.P. Feijer of Hamilton, Ontario are pleased to announce the forthcoming marriage of their daughter, RITA to JOHN WILBRINK, son of Mr. and Mrs. M. Wilbrink of Brantford, Ontario, the Lord willing, on Saturday, April 28, 1979 at 2:30 p.m. in the Free Reformed Church, Mohawk Road, Ancaster, Ontario. Rev. P. Den Butter officiating.
We thank the Lord for bringing them together and pray that he will richly bless them in their married life.
925 West 5th Street, Hamilton, Ontario, L9C 5R6.

Anniversaries

1939 April 26 1979
"I am with you and will watch over you wherever you go." Gen. 28:15b.
On Thursday, April 26, 1979, the Lord willing, we hope to celebrate with our dear parents and grandparents,

RUDOLPH and GRACE DE JONG
(nee Datema)

the joyous occasion of their 40th Wedding Anniversary.
We thank God for his blessings in the years he has given them and pray that they may continue to experience his love and guidance in the years to come.
Marguerite & Bill Schenk; Ron, Ken, William & Judy — Sarnia, Ont.
Henry & Grace De Jong; Anita Teresa & Timmy — Mt. Albert, Ont.
Eileen De Jong — Ottawa, Ont.
Bea & Bernie Krulsselbrink; David, Cheryl & Terry — Chatham, Ont.
Open house on Saturday, April 28, 1979 from 7:30-10:00 p.m. in the Fellowship Hall of the First Christian Reformed Church, Sarnia, Ont. Best wishes only please.
Home address: 1590 Michigan Rd., Sarnia, Ont. N7T 7H4.

1939 April 20 1979
With joy and thanksgiving to our Lord, we wish to congratulate our parents,

PIETER SCHEP
and
WILLEMINA SCHEP
(nee Mourik)

on their 40th Wedding Anniversary. We pray that our heavenly Father will continue to bless them and grant them many more years together.
"O give thanks to the Lord for He is good" Ps. 118:1.
Their children:
Arle & Judy Schep — Guelph
Willy & Ralph Hollema — Alliston
Diane & John Van Campen — Utopia
Nelly & John Geddes — Oro Station
Janet & Ted Vandevs — Barrie
Betty Ann — at home and 15 grandchildren.
Open house will be held, D.V., Friday, April 20th, 1979, from 7:30 p.m. in the Christian Reformed Church, Downey Avenue, Alliston, Ontario.
Home address: R.R.#1, Alliston, Ontario L0M 1A0.

Anniversaries

Borger 1939 Taber 1979
On April 27, 1979, we hope to celebrate with our dear parents and grandparents,

HENDRIK BEKKERING
and
HILLIGJE BEKKERING
(nee Schonewille)

their 40th Wedding Anniversary. Their wedding text was Luke 19:5. We thank the Lord for his care and faithfulness in the years past. May he continue to bless them and keep them for many more years for one another.
Their loving and grateful children:
Henry & Hessina Bekkerling; David, Michelle & Mark — Taber, Alta.
Jennie & Fred Schuld; Pamela, Frederick & Andrew — Edmonton, Alta.
Grace and Ted de Vries; Sandra & Leo — Baker, Oregon, U.S.A.
Gerda & Norman Greidanus; Alison — Brooks, Alta.
Garth & Wilma Bekkering; Howard, Heather & Jennifer — Taber, Alta.
John & Helen Bekkering; Rick & Carissa — Vauxhall, Alta.
Hank & Wilma Bekkering; Jane — Taber, Alta.
Simon & Joanne Bekkering — Kingston, Ont.
Elzo & Kim Bekkering — Alder-grove, B.C.
Alice & John Steenhof; Johnny & David — Philadelphia, Penn. U.S.A.
Angeline Bekkering — Hamilton, Ont.
Harry Bekkering & Denise (fiancee) — Lethbridge, Alta.
Irene Bekkering — Calgary, Alta.
Box 1285, Taber, Alberta, T0K 2G0.

Vroomshoop Clinton
1929 2 mei 1979
Met grote vreugde en dankbaarheid aan God hopen wij met onze ouders,
KAREL BOVEN
and
HENDRIKA JANTINA BOVEN
(nee Kassiea)

te herdenken dat zij 50 jaar geleden in het huwelijk zijn getreden. Psalm 121.
Betsie & Piet Boonstra — Heerlen
Gerrit & Nel Boven — Seaforth
Riet & Roger Hurdlik — Chicago
Jan & Femmy Boven — Seaforth
Henk & Janke Boven — Ameland
Kini & Bernie Kolkman — Goderich
Ineke & Chris Knetsch — Seaforth
Albert & Helen Boven — Seaforth
Corrie & Kurt Stryker — Seaforth
Fred & Greta Boven — Kingston
Alle Boven — Ermelo
Carl Boven — Kingston
en 34 kleinkinderen.
Open receptie op 20 april van 3-5 uur in de "White Carnation", Holmesville.
Adres: 137 Isaac St., Clinton, Ontario N0M 1L0.

Steenwijk Smithers
1934 1979
With joy and thanksgiving to our heavenly Father, we wish to congratulate our dear parents and grandparents,

JOHN C. DEBOER
and
HENNY DEBOER
(nee Bouknegt)

on their 45th Wedding Anniversary on April 28. We pray for God's continued blessing for them in the years to come. Their children and grandchildren:
Dick & Lucy DeBoer and children — Acton, Ont.
Jane & Jack Fokkens and children — Georgetown, Ont.
Rose & Jack Kryger and children — Smithers, B.C.
Hank & Molly DeBoer and children — Williams Lake, B.C.
Andy & Betty DeBoer and children — Smithers, B.C.
Gerry & Rennie DeBoer and children — Smithers, B.C.
Home address: Tatlow Road, R.R.#2, Smithers, B.C.

Anniversaries

With joy and thanks to the Lord, we have celebrated with our parents and grandparents their 45th anniversary.

JOHANNES DEHAAN
and
ANTJE DEHAAN
(nee Koornstra)

They were united in marriage on the 29th of March, 1934.
Bill & Julia DeHaan — Richmond, Ontario
Hilda & Bill Vedder — Wainfleet, Ontario
Ken & Bep DeHaan — Ottawa, Ontario
Carol & Lewis Triemstra — Ottawa, Ontario
Ann & Ray Van De Vlach — Ottawa, Ontario
and 17 grandchildren.
P.O. Box 72, Richmond, Ontario.

Rotterdam 1939 Cobourg 1979
With gratitude to God, our heavenly Father, we hope to celebrate, the Lord willing, on April 12, 1979, the 40th Wedding Anniversary of our parents and grandparents,

JOHN and ANNEKE EGAS
(nee Gaastra)

Their wedding text was Psalm 146:5, "Happy is he whose help is the God of Jacob, whose hope is in the Lord his God."
It is our prayer that God will keep mom and dad in his care and spare them for each other for many more years.
Agatha & Mike Klooststra; Laurie & Jim — Cobourg, Ont.
Suzanna & Jerry Jouwstra; Annette, Johnny & Eddy — Colborne, Ont.
Jane & John Egas; Johnny, Angela & Michelle — Carrying Place, Ont.
Open house will be held on April 14, 1979, at the home of Mike & Agatha Klooststra, R.R.#5, Cobourg, Ont. at 7:30 p.m.
Home address: R.R.#4, Cobourg, Ont. K9H 4J7.

1954 April 9 1979
With thankfulness to the Lord, we may celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

FOLKERT GRAANSMA
and
AAFKE GRAANSMA
(nee Zwart)

We thank the Lord for giving them many blessed years together and pray for his continued care in the years to come.
Clarence — at home
John & Ann Graansma; Heather, Michelle — Strathroy
Patricia — at home
Diane & Harry Boersma; Rachel — Chatham
Annette & Ron; Keay, Donnie — Strathroy
Janet — at home
Jerry — at home
46 Egerton St., Strathroy, Ontario N7G 2E7.

1949 April 12 1979
Psalm 84:4-6

With joy and thanksgiving to our Lord, we wish to congratulate our parents,

JOHN and CHRISTINA LAMMERS
(nee Pennings)

on their 30th Wedding Anniversary. We thank God for the love and guidance he has given them and pray that he will continue to bless them in their lives together. With much love and respect, their children:
Wilma & Pete
Jo-Anne & John; Kristin, Reuben
Diane & John; Michael, Bradley
Grace & Henry
John
Carol
56 Duncan Bull Drive, Brampton, Ontario L6W 1H6.

Anniversaries

"In all they ways acknowledge him and he shall direct thy paths." Prov. 3:6

With joy and thankfulness to the Lord, we hope to celebrate with our parents,

JOHN and TOLLY STREUTKER
(nee de Graaf)

the occasion of their 25th Wedding Anniversary on April 8, 1979. We pray that God will continue to bless them for many more years to come. With love from their children:
Grace & John Moesker; Jason — Woodstock
Dorothy & Alf, fiance
Rita & Gerald Klein Geltink — Cambridge
Clarence, Richard and Andrew — at home
Open house will be held, D.V., on April 14, 1979 from 2-4 p.m. in the Maranatha CRC in Woodstock.
Home address: R.R.#8, Woodstock, Ont. M4S 7W3.

Strathroy April 15 1979
Psalm 33:20-22

"Our soul waits for the Lord; he is our help and shield. Yea, our heart is glad in him."
With joy and thanksgiving, we celebrate with our parents,

IPE and GRACE VANDER DEEN
(nee Feddema)

their 25th Wedding Anniversary. Congratulations from:
Patricia
Ivan & Diana; Ivan
Irene
Richard
Clarence
Sharon
John
Open house on Sat., April 14, from 2-4 p.m. at their home.
R.R.#5, Strathroy, Ont. N7G 3H6.

Vantol Richmond, B.C.

"Bless the Lord, o my soul, and all that is within me, bless his holy name!" (Ps. 103:1)
With joy and praise to our Lord, we wish to congratulate our parents,

JHIM J.C. VAN TOL
and
HENDRIKJE VAN TOL
(nee Ambagtsheer)

with their 40th Wedding Anniversary on March 23, 1979.
Their children and grandchildren:
Cor & Clare VanTol; David, Karen, Paul, Darlene, Clare — Marysville, Washington
Rosie & Arle De Bruin; Arlena, Pieter, Riky, David, Noella — Delta, B.C.
Jim & Blanche Van Tol; Stephen, Danny — Surrey, B.C.
Harry & Dianne VanTol; Dineke, Maria — Surrey, B.C.
Jenny & Joe Kramer; Tweed, Ontario
Cindy & John Nijboer; Lethbridge, Alberta
Celebrations with the children will take place, D.V., on April 14, 1979.
Home address: 9591 Pinewell Crescent, Richmond, B.C. V7A 2C7.

Hoek van Holland Surrey, B.C. 1939 April 26 1979

"doch gij zijt van Christus, en Christus is van God" I Cor. 3:23.
In gratefulness to our God, we may celebrate the 40th Wedding Anniversary of our parents and grandparents,

PIET VANTRIET
and
CHRISTINA VANTRIET
(nee Van dan Velden)

We praise God for his presence with them through all these years together, and pray for his continued care in future years.
Bill & Jane Vantriet; Byron, Gerald, Tara — New Westminster, B.C.
Peter & Rose Vantriet; Michael, Debra — Douglastown, N.B.
Joanne & Jim Poortinga; Christie, Cindy, Yolanda, Tobie — Mission, B.C.
8147-123rd St., Surrey, B.C.

Classified Advertising

Anniversaries

1954 1979
Amherstburg April 19 Amherstburg
I Corinthians 3:16,17

"Do you not know that you are God's temple and that God's spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are."
With joy and thankfulness, the Lord willing, on April 19, 1979, we hope to celebrate with our parents,

WIEBRAND and JANTJE
VAN HUIZEN
(nee van Dyk)

their 25th Wedding Anniversary. We pray that our heavenly Father will continue to bless them in the years to come. Happy Anniversary mom and dad.

Your children:

John
Harvey
Hilda

Home address: 88 Rankin Avenue, Amherstburg, Ont. N9V 1E6.

1934 April 19 1979
Appingedam, Gr. Brantford, Ont.
Prov. 30:8b

"Give me neither poverty nor riches, give me just enough to satisfy my needs."

With much joy and thanksgiving to our Lord, we hope to celebrate with our parents and grandparents,

HENDRIK WINTER
and
JOHANNA WINTER
(nee Jager)

their 45th Wedding Anniversary. We pray that the Lord will continue to bless them and keep them as he has in the past.

Peter & Nelly Winter — Brantford
Grace Vande Zande — Kitchener
Jake & Alice Winter — Brantford
John & Anne Knier — Williamsburg
Ben & Julie Winter — Stoney Creek
Henry & Emma Winter — Beamsville

John & Mickey Winter — Brantford
Reynold Winter — Brantford
Brian & Gerda Van Staaldunin — "Stoney Creek"

John & Ellen Hunse — Hamilton
Ted & Joanne Parker — Burlington
and 34 grandchildren.

Open house on Thursday, April 19, from 7-10 p.m. at their home, 45 Second Avenue, Brantford, Ont. Best wishes only.

Obituaries

Romans 14:8 "If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's."

This was the assurance of our dearly beloved wife, mother, grandmother and great-grandmother. Knowing this she was taken up in God's glory on the Lord's day, Sunday, March 25, 1979 in her 75th year.

MINA BREUKELMAN-Jurjens

Dear wife of F. Breukelman. Pine-woodcourt, 445 James Street, Thunder Bay, Ont.

Mother of:

Sien & Henry Veurink — Thunder Bay
Alice & Herman Jaspers — Thunder Bay

Ep & Annie Breukelman — Thunder Bay, Ont.

Dien & Gerrit Cramer — Thunder Bay, Ont.

Gerrit & Lena Breukelman — Thunder Bay, Ont.

Frits & Sylvia Breukelman — Tillsonburg, Ont.

Ben & Ann Breukelman — Willowdale, Ont.

Tinie & Anton Buist — Canfield, Ont.

54 grandchildren and 7 great-grandchildren.

The funeral was held on March 28 at the First Chr. Ref. Church of Thunder Bay. Rev. J. Nutma officiating.

Obituaries

Op 24 maart, 1979, is in vrede ontslapen, vertrouwend op haar Heer en Heiland, mijn innig geliefde vrouw en lieve moeder, groot- en over-grootmoeder

GEESKE DAM-Slagter

Na een gelukkige echtvereniging van bijna 59 jaar, in de gezegende leeftijd van 80 jaar. Haar lievelings psalm was Psalm 27: "God is mijn licht, mijn heil, wien zou ik vrezen?" Dat wij onze troost daar in mogen vinden.

Geliefde echtgenoot van Sytze Dam. Moeder van: Stien & Bert Gorter, Frank & Verna Dam, 7 kleinkinderen en 5 achter-kleinkinderen. Troy, R.R. 1, Ont.

Heden, op de rustday, heeft de Heere in zijn oneindige liefde tot zich genomen zijn kind, onze innig geliefde man, vader en opa:

ALBERT HARTHOLT

in de ouderdom van 68 jaar. We mochten 46 jaar zeer gelukkig getrouwd zijn. Als blijmoedig christen is zijn groot geloof nu verwisseld in aanschouwen, en spreekt hij nog nadat hij gestorven is.

Psalm 73:12 Berlijnd

Riemkje Hartholt — Van Schepen
Annie & Dick Broekema-Hartholt;
Jim, Albert, Renee
Nellie Hartholt-Van Laren; Albert, Walter, Ramona
Stien & Jerry Flikkema-Hartholt;
Herman, Rhea, Albert
Olga & Arend Steenbeek-Hartholt;
Renata, Wayne, Robert

25 maart, 1979
70 Pinedale Drive, Kitchener, Ont.

On March 22, 1979, the Lord took unto himself,

CECILE TRIEMSTRA-Huurd

beloved wife and mother of elder Harry Triemstra and children.

We extend our Christian sympathy to the family and relatives and pray that God will continue to comfort and sustain them.

Council and Congregation of Calvin Christian Reformed Church, Ottawa, Ont.

Personal

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G.J. Valk
E.J. Boschweg 30
7688 PP, Daarle (Ov.)
The Netherlands

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Calvinist Contact
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Wanted: A single boy on dairy farm. Live in, in a Christian Reformed family. Close to Edmonton, Alta. Please write to: Box #4392, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

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invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested please contact:

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Tel: 1-519-753-0433
Home: 1-519-753-9557

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613-546-4872

or write to the Kingston Christian School
Wright Cres., Kingston, Ont. K7L 4T9

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invites applications for the following positions:

- 1 primary/junior teacher (grades 3&4)
- 1 senior teacher (grades 6&7)

Please send letters of enquiries to:

Mr. A. VanderLaan, principal
John Calvin Christian School
Strathroy, Ont. N7G 2E5

Phone: 519-245-1934 (school)
or 519-245-1402 (home)

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder Bay is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Emmanuel Christian High School

Montreal (Dorval) Que.
requires a

Teaching Principal

commencing school term 1979. Established in 1975, we are an evangelical interdenominational school uniquely serving the greater Montreal area with enrolment of 130 students in grades 7-11 inclusive, and a teaching staff of 11 full and part-time teachers.

Applicants interested in this challenging position please send inquiries, complete resumes and applications to:

Mr. H. Berkenbosch
Secretary, Board of Directors
15 Pasteur
Dollard des Ormeaux, Que.
H9A 1M1

Teachers Needed

Brampton: The John Knox Christian School invites applications for an opening in the intermediate (grade 7) or possibly the junior (grade 5 or 6) level, as well as a part-time remedial position. With the new addition of a gymnasium, applicants with an interest in phys. ed. or theatre arts preferred. Please send inquiries and applications to:

I. Witteveen, principal
82 McLaughlin Rd. S.
Brampton, Ont. L6Y 2C7
Tel. 416-451-3236 [school]
or 416-457-7250 [home]

Brantford: Brantford Christian School invites applications for teaching positions in grades 1 and 2 (combined) and grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3A5. Phone: 519-752-0433 (School).

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Clinton: The Clinton and District Christian School invites applications for a part-time teaching position (4, afternoons per week) in the junior grades. Please send applications to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont. N0M 1L0. Phone: 519-482-7851 (school) or 519-482-7088 (home).

Drayton: Calvin Christian School will need a teacher for higher grades, preferably with an interest in Phys. Education. Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R.#1, Moorefield, Ont. N0C 2K0, or phone 519-638-3021.

Dunnville: The Parental Christian School of Dunnville, Ont. requires for September, 1979, a teacher for grade 5/6. Please send all inquiries and/or applications to: Mr. Abraham Hof, principal, R.R.1, Robinson Rd., Dunnville, Ont. N1A 2W1. Phone: 416-774-5142 (school) or 416-774-7349 (home).

Guelph: John Calvin Christian School requires a part-time teacher for the senior grades. Please call Jake Vriend, principal, 290 Water St., Guelph, Ont. Telephone: 519-824-8860 (school).

Holland Marsh: Holland Marsh District Christian School — **Springdale.** Applications are invited for a vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R.4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Sudbury: The Sudbury and District Christian School Association is opening up a new inter-denominational Christian School in the fall of 1979. We are in need of a principal/administrator for grades 1 through 8, and a teacher for the lower primary grades. Please write your letter of application to: Sudbury and District Christian School Association, 11 Poplar, Copper Cliff, Ont. Telephone: 705-682-4749. Attention: Mrs. Diane Bondy.

Teachers Needed

Thunder Bay: Thunder Bay Christian School requires a teacher for **grades one and two**. Our school has a staff of 6 teachers and is situated in beautiful northwestern Ontario with a university and a college.

Send resumes and inquiries to:

Mr. Henry Kamphof,
Secretary of the board

R.R.#11, Oliver Rd., Thunder Bay
Ontario P7B 5E2

Phone: (807) 345-0773 (home)

Edmonton Christian Schools: as teaching appointments are being finalized, we still have some various **Junior High** positions and **part-time Kindergarten** positions to be filled as well as **High School Physical Education** and **High School Math/Physics**. We are also seeking inquiries regarding a position in curriculum co-ordination, hopefully to be appointed one year from now. Call or write:

Lee Hollaar

13470 Fort Rd., Edmonton
Alta. T5A 1C5

Phone: (403) 475-2818

Grande Prairie: The Grande Prairie and District Christian School Society requires at least one, and perhaps two teachers for a multi-denominational Christian School, with a multi-level classroom situation. Please direct correspondence to John Zylstra, Box 191, Sexsmith, Alberta, T0H 3C0.

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary and/or intermediate grades. Send resumes or applications to:

Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba, R2L 2A5
Telephone: 204-667-5851

Smithers-Telkwa: The Smithers and Telkwa School Society will be needing teachers for **math and business education** for their junior/senior high school in September, 1979. Please contact: George Koopmans, Box 3635, Smithers, B.C. V0J 2N0. Phone: 604-846-5509 (home), or 604-847-4238 (school).

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Terrace is a beautiful recreation area.

Centennial Christian School Terrace, B.C.

Has a position for a combined **grade 1 and 2 teacher** and an opening for a teacher in a combined **grade 3 and 4 and part of 5**, for the 1979/1980 school year, or earlier.

Please send resume with application to:

Mr. John Vander Wall,
Chairman Education Committee,
Box 317, Terrace, B.C. V8G 4B1
Telephone: (604) 635-5226

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At dawn, on the first day of the week...

Do you know which Christian Reformed church on the North American continent the sun strikes first every morning?

This one, Emmanuel Christian Reformed Church. A home missions church in New Glasgow, Nova Scotia.

You are invited to give this church special thought and prayer on April 15. It's the day you will be thinking about a special dawn in Jerusalem two millennia ago... about women in the half light hurrying with anointing materials to a rock tomb... about the Good News which astonished them there... about the resurrected Master, through his Spirit, building his church then... and now.

You are invited to reflect on the special part he is giving your denomination to build with him and to minister in 134 other places in Canada and the United States... invited to pray for Home Missionary Al Dreize and the New Glasgow flock... to pray and give for all the other home missions ministries as the Easter dawn paints each of them... and all our churches... one by one... on her sweep across the continent.



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Home Missions**
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CRC-TV

PRESENTS

'Go & Tell'

AN EASTER SPECIAL FROM
THE CHRISTIAN REFORMED CHURCH

CITY	DATE	TIME	CHANNEL
Winnipeg	Sunday	4-15	1:00 pm 13
St. Johns	Sunday	4-15	3:00 pm 6
Vancouver/Bellingham	Saturday	4-14	5:50 am 12
Mid Canada:			
Timmins	Sunday	4-15	2:00 pm 6
Sudbury	Sunday	4-15	2:00 pm 9
North Bay	Sunday	4-15	2:00 pm 4
Pembroke	Sunday	4-15	2:00 pm 5
Montreal	Sunday	4-15	4:30 pm 12
Halifax	Friday	4-13	7:30 pm 5
Sidney	Friday	4-13	7:30 pm 4
Moncton	Friday	4-13	7:30 pm 2
St. John	Friday	4-13	7:30 pm 9

**THE
BACK TO GOD
HOUR**



Evangelism

From Russia with love

Esther, from the Ghettoes of Russia to a New Land and a New Faith, by Maggie Mason; published by David Cook Publishing Co., Weston Ontario; clothbound, 172 pages. Reviewed by Peter Sluys, Lacombe, Alberta.

The plot of this book is developed as a biography of Esther Bronstein (now 88) and her husband David who founded the famous Christian Hebrew Mission in Chicago. The story develops from the late 1880's in czarist Russia where both Esther and David grew up in ghettos till their immigration to the U.S.A. where they met and married and both became Christian Jews. David was ordained as a Presbyterian minister in 1919. The book relates the struggles and agonies of Jews who become "completed" Jews, the danger of loss of their identity as a Jew and the conflicts within the relatives' circle. It also shows in a very low key the triumphs of God's grace.

The most enlightening part of the book is how Christian Jews discover that Jews cannot be won for Christ in the regular evangelistic way by streetcorner preaching. Jews view Christ as a gentile Saviour who has brought a great deal of suffering on them through hostile Christians. They can only be touched by means of explorative methods, and a complete understanding of their way of thinking and living, coupled with an enormous deep sacrificial love for them. The book doesn't say so, but I draw the conclusion that the task of making the Jew "jealous about Christ" can perhaps only be accomplished by Jews, that is Christian Jews.

They have the loving understanding to accept them as they are, and can identify with their way of thinking, feeling and living. They also can remain Jews in many ways, so that they are more acceptable to the Jews. I was particularly intrigued by the rabbinic style of dialogue, persuasion and confrontation with other Jews which is so vividly described in the book. It reminds me of the surprising ingenious, creative, logistic way in which the Lord Jesus often approaches the Jews.

This is a book which I would recommend for every church library and every book salesperson to have on his stands. It is ideal as a gift to people who have already an interest in the Jews, and are in touch with them. Of course every Christian would be able to be in vicarious touch with the work of God among the Jews if he reads this book, and more interest in leading Jews to their Messiah with be generated. I appreciated the absence of exaggeration and the bragging about victories and successes of which many Christian books are guilty. I appreciated the presence of the quiet steady working of God's grace and Holy Spirit described in the book.

Income Tax Returns

Are you confused by them? Call: Jerry Bulthuis 150 Lynbrook Dr. Hamilton, Ont. 416-389-2012

Also complete bookkeeping and accounting service available for individuals or any type of business.

We are celebrating our 25th Anniversary And you are invited! West-End Chr. Reformed Church Edmonton, Alberta

The congregation extends a warm welcome to friends and former members, to help celebrate. A banquet and variety evening is planned for May 4th, at 6:30 p.m.

Tickets are \$6.50 per person Please order before April 20th. Thanksgiving services are planned for May 6th at 10 a.m. and 4:30 p.m. To mark the occasion an anniversary booklet is being prepared. The price is \$5.00. A custom designed ceramic wall tile depicting our church: \$5.00.

Contact: Mr. H. van de Kraats, 9527-163 Street, Edmonton, Alberta T5P 3M6 Also advise if lodging is required.

The First Christian Reformed Church of Hamilton, Ontario will celebrate its

50th Anniversary D.V., on April 21 and 22, 1979

A banquet and social evening has been planned for April 21. The official Anniversary will be commemorated on Sunday, April 22. Three celebration services will be conducted on that day: 9:30 a.m. - Rev. T.C. Van Kooten 3:00 p.m. - DUTCH SERVICE - Rev. John G. Klomps 7:00 p.m. - Rev. A. Kuyvenhoven

We invite former members and friends to join in these worship services and make the day resound with praise over past blessings and mercies, as well as re-affirm our dedication to continue serving Him at First Church until He comes.

Frisian Variety Night

on Saturday, April 21 in Jarvis District Christian School at 7:30 p.m.

Attention Young Adults!

Join with other Ontario Young Adults for the first DAY RALLY

"Building One Another Up"

Date: May 26, 1979 Place: Immanuel Christian Reformed Church Mohawk Rd. West, Hamilton

Guest Speaker: Rev. M. Contant — Ancaster

- Afternoon Workshops:
1. The Power of Prayer
 2. How to Read your Bible
 3. God's Will for our Life
 4. Using our Gifts
 5. How to Begin and Maintain a Young Adults Group
 6. Music Workshop
 7. "Crowded Pews and Lonely People"
 8. Evangelism

Limited to 300 persons. For information and registration forms contact: Miss Anne DeVries 210 Victoria N. Hamilton, Ontario or Miss Nelly Ellens 2641 King St. E., No. 213 Hamilton, Ontario

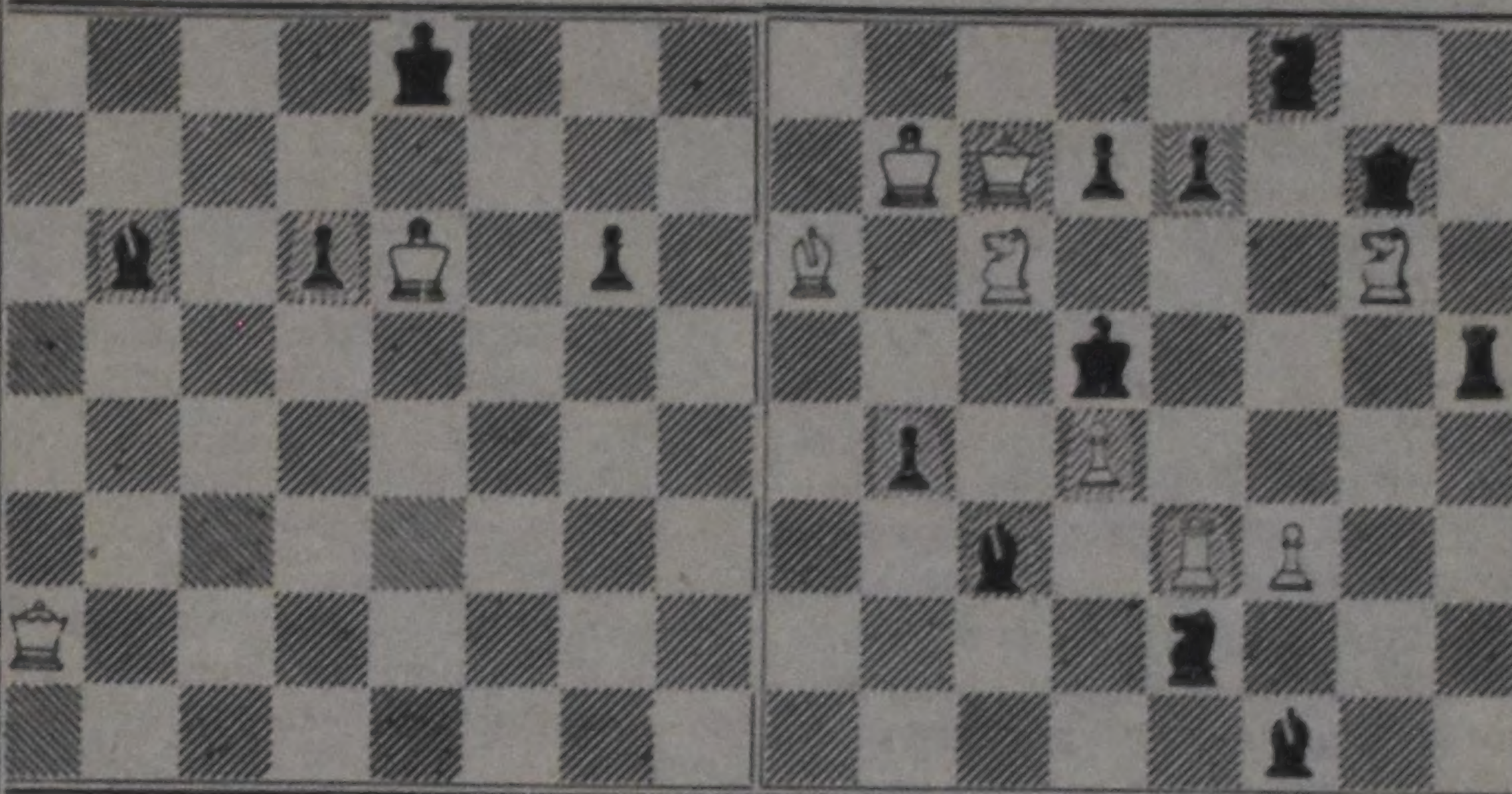
The Canadian Christian Reformed Committee on Chaplaincy

will assist candidates for the chaplaincy in receiving stipends. The committee encourages ordained ministers and candidates for the ministry to seek information about this possibility by directing inquiries to the secretary of the committee: Carl D. Tuyl, 238 Bessborough Drive, Toronto, Ontario M4G 3K3

editor: Pete Layer LET'S PLAY CHESS

FIRST SERIES OF PROBLEMS IN APRIL

#781 R. L'Hermet Germany, 1914 4 #782 J. Haring, Holland, 1970 10



3-mover 2 3 pts. 8 2-mover 2 pts.

- Notes:
1. Fifteen of the possible eighteen moves that the Queen can make in #781 seem good candidates for the key move. You will probably need to do a little figuring before you can decide which of these moves is the correct one. Since there are only thirteen Black replies, you need to investigate at most only 195 possibilities! Please indicate the Key; threat, if any; and all variations.
 2. The Dutch problem, #782, shows a variety of mates. I think the position is not as complicated as some of the Russian two-movers we have seen. Please give the key and threat, if any.
 3. The deadline to send solutions to the April series will be given next week.

Corrections to March Problem #777 [Grasemann] Place the White King on QR6 (a6) and not on QR7 (a7). The White Knight on Q1 (d1) should actually be on QB1(c1). Thank you Mr. Douma for pointing out the error.

Calendar of Events

- Apr. 7 17th Annual meeting of Salem, 1:30 p.m., Covenant CRC, St. Catharines.
- Apr. 15 Easter Sunrise Service, Mount Hamilton Christian Reformed Church, Upper Wellington & Stone Church, at 6:00 a.m., Rev. Jerry Vreeman, speaker.
- Apr. 21 First CRC Hamilton, 50th Anniversary dinner in H.D.C.H. at 7:00 p.m.
- Apr. 21 Christian Labour Association of Canada's 27th convention, Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke (Toronto), Ont., starting at 9:30 a.m., with speakers Dr. Bernard Zylstra and Ed Grootenboer.
- Apr. 21 Frisian Variety Night in the Jarvis District Christian School at 7:30 p.m.
- Apr. 21 Concert of St. Thomas Male Choir "Crescendo" in the Bowmanville, Rehoboth Christian Reformed Church, at 8 p.m.
- May 11 Third annual Christian High School choir festival, concert with 450 voices from seven schools, in the Humber College gymnasium, Highway 27 north of Highway 401, Toronto, at 8 p.m.
- May 16 Mini-Convention of the Eastern Ontario and Quinte Leagues, McArthur College, Queens University, Kingston, Ont. at 10 a.m. Cost: \$6.00 per person.

Christian Stewardship Services Tour Harry Houtman of C.S.S. will be in the following areas of Ontario to discuss the making of wills, estate planning, and investing. He may be contacted at Christian Stewardship Services, 455 Spadina Ave., Apt. 210, Toronto. April 4-7: Strathroy-Chatham-Wallaceburg; May 15-18: Sarnia-Toronto and points in between.

The Ambassadors in Concert The Ambassadors will be in concert: Hamilton: April 14th at 8:00 p.m. with the Hamilton Salvation Army Band in Hamilton Place.

VBS Workshops Vacation Bible School workshops with Rev. Allen Curry (Director of Educational Services of the Orthodox Presbyterian Church), at three locations: Toronto: Wednesday, April 25, 8 p.m., Grace Presbyterian Church, East Side of Toronto, just south of the 401, off Port Union Road. Stratford: Thursday, April 26, 10:30 a.m. Stratford Christian Reformed Church; Hamilton: Thursday, April 26, 8 p.m., Free Reformed Church, on Mohawk Road, just east of the 403 Highway.

Andre Knevel in concert: April 28 at 8:15 p.m. in St. Catharines, St. Thomas Anglican Church, with Gus Jonkers, trumpet. May 5 at 8:15 p.m. in the Mount Hamilton Chr. Ref. Church, with choir director John Hunse. May 12 at 8:15 p.m. in Woodstock, Central United Church, with Gus Jonkers, trumpet.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Apr. 12	Apr. 11	Apr. 9 (noon)	Apr. 6 (noon)
Apr. 20	Apr. 18	Apr. 16 (noon)	Apr. 12 (noon)
Apr. 27	Apr. 25	Apr. 23 (noon)	Apr. 20 (noon)

Books

The Church

An ecumenical affirmation of the office of believers

The New Laity between Church and World edited by Ralph D. Bucy; published by World Book Publisher, Waco, Texas, 1978; 216 pages. Reviewed by Rev. James Joosse, Calgary, Alberta.

This work is actually a collection of essays which "grew out of a conference," "The Laity — A New Direction" held at the University of Texas in June 1976. The list of contributors' names is impressive, viz., Dr. Thomas Gillespie, Dr. Cynthia C. Wedel, Dr. Findley B. Edge, Joseph Cunneen, Sally Cunneen, Dr. Richard Mouw, Monsignor Joseph B. Gremillion, Ph.D., Leon Jaworski, Dr. Donal W. Shriver, Howard C. Blake and A. Fred Swearingen. A very worthwhile study guide, prepared by Ralph D. Bucy, concludes the book.

The essayists reveal divergent backgrounds and insights in their address to the topic. However, they uniformly concern themselves with a rediscovery and application in twentieth century terms of the "office of all believers," as it is commonly referred to in reformed circles. The stage has been capably and effectively set by Gillespie in his paper entitled, "The Laity in Biblical Perspective." He leads off in search of "... a Biblical understanding of who the laity is and what the laity does." Through careful exegetical guidance he shows that "... there is not the slightest justification in the terms of the covenant for that 'split-level' distinction between 'ordinary believer' and 'clergy' between 'novice' and 'professional' which characterizes our contemporary use of the term 'laity'."

This emphasis which prevails in each of the essays is, though not new, a necessary one. It reveals a new sense of responsibility and exciting response to the challenging task given to Christ's body on earth. The value of the book could be enhanced, I believe, by the addition of an essay dealing with the relationship of the church as cultic worshipping community to the broader world and life encompassing kingdom ministries. Such would place in clearer and more definitive perspective the servant significance and complimentary nature of leadership rolls in all spheres of our covenanting response to the Lord of heaven and earth.

The book is written in readily understandable language. I heartily recommend its reading. The study guide at the end provides a valuable tool for its use by study groups.

Bible Study

He leadeth me

A Shepherd Looks at the Good Shepherd and His Sheep by Philip Keller; published by Zondervan Publishing House, Grand Rapids, Michigan; 187 pages; price: \$6.95. Reviewed by Ralph Koops.

This book is a sequel to the

author's best seller, **A Shepherd Looks at Psalm 23**. In this book he deals with John chapter 10. Each chapter focuses on a few verses of John 10. Although it is somewhat of a commentary, it is more of a devotional stating many familiar truths with fresh insight and terminology. The author once again brings his personal experiences as a shepherd to bear on the explanation of this part of Scripture.

Many applications to the Christian life are made. The concluding chapter, especially, is somewhat of a personal testimony by the author. Certainly there is this very personal relationship between the believer and his Lord the Good Shepherd. As such, this emphasis too is needed for our personal piety. However, if we were to limit our reading to this type of material we would, I think, become too individualistic, not seeing our corporate responsibilities sufficiently, particularly in some of the significant areas of life such as education.

Reading this book can draw you closer to the Good Shepherd.

Religions

Of all religions only Biblical Christianity speaks of "grace"

The Spirit of the East: An Anthology of the Scriptures of the East with an Explanatory Introduction. By The Sirdar Ikbal Ali Shah. Clarke, Irwin & Company Ltd., Toronto, Ont., 1975; paperback, 277 pages; price: \$3.75. Reviewed by Rev. Johan D. Tangelder, Bacalod City, The Philippines.

The stress in this book is upon "the kinship of all religious faith and dogma." Ikbal Ali Shah wants "every European to become acquainted with the eternal and salient spiritual witness and wealth which lies at the heart" of the sacred scriptures of the East. To accomplish his goal, he has endeavoured to select especially those which seemed to him "not only of spiritual value but which are characteristic of the several faiths here represented, so that the virtue peculiar to and inherent in each of them may be realized and understood." The selections are taken from the sacred writings of such religions as Islam, Sufism, Buddhism, Judaism, Confucianism and Taoism.

In the introductory essay, the author briefly discusses the core doctrines of the various Eastern faiths. In the treatment of Judaism, he claims that its monotheism developed from a polytheistic condition.

How to evaluate an anthology of sacred writings? The passages of Scriptures are selected for their "spiritual values." The author wants to prove his pre-supposition that all religions have "indwelling truth." But I believe that each religion must be understood on its own terms. Also, the questions non-Christians are asking are not the questions the Gospel is concerned about.

But the root difference between Christianity and other religions is still the doctrine of grace. Guru Kanak says, "He who lives on the fruit of his own labour gives part

of it in charity; such a one knows the path of salvation." This is salvation by works. The Bible says, "For by grace are ye saved through faith; and not of yourselves: it is the gift of God: not of works, lest any many should boast" (Eph. 2:8,9). This is God reaching for man.

Bible Study

What's in a name?

Jesus As They Saw Him by William Barclay; published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1978; paperback, 429 pages. Reviewed by Ray Metcalfe, Toronto, Ont.

The content of Barclay's book is largely a republication of articles originally published in the "British Weekly" magazine. The work is one of a trilogy, the other ones being **The Mind of Jesus** and **Crucified and Crowned**.

Barclay's aim, as he writes in the Foreword, is "to bring together the titles and interpretations of Jesus which we meet in the New Testament." Believing that the name attributed to a person tells much about that person, Barclay demonstrates in a convincing fashion how this is so of the Lord.

The work will appeal to those with a philological bent. Particular words or titles of the Lord are studied and discussed with reference to the Old Testament, Inter-testament, ancient Greek and New Testament usages. The development of their meaning is portrayed in vivid fashion.

Some of the titles dealt with are: Jesus, Man, God, Saviour, Prophet, and Judge. A full chapter is devoted to each of these. Some other references are: "The Good Shepherd," "The Truth and the Life," "The Light of the World," "The Bread of Life," "The Scapegoat," and "The Forerunner." All told, Barclay studies forty-two biblical names or references to Christ.

Great care and detail has gone into this work. Where applicable, biblical references are quoted in full and usage of the word is often studied by comparing the various English translations of it.

Each chapter of the book becomes a study by itself. It will appeal to the serious Bible student but may, perhaps, be tedious to the person not too well grounded in theological terms, or familiar with the necessary biblical disciplines that the book requires.

Sociology

When a man in need, needs a friend indeed

Men in Mid-Life Crisis by Jim Conway; published by David C. Cook Publishing Co., Elgin, Illinois & Weston, Ontario, 1978; 316 pages. Reviewed by A. Vandermaas, M.D., St. Catharines, Ontario.

It is little known that many men undergo a crisis somewhere between age 35 and 50 and this is the subject of the above book. Jim Conway is in an excellent position to write about it. As a pastor he first saw members of his congregation go through this inner turmoil and "often quietly slip out of the back door of the church." Then, while he was working at the manuscript, he went through the very same crisis himself. This has no doubt helped him to be realistic in his description, not avoiding the more touchy and personal issues.

Although the author is not always unbiased from a psychological standpoint, for example in the demands he puts on the wife of a man in crisis, without looking enough at her needs, in my opinion this does not seriously diminish the great value of the book for men in mid-life.

Here is a Christian talking

in a human way about his own and others' deep struggle in a manner that is not polished by pious words, and does not avoid what the average church audience would rather not hear or admit; for example, that the longing for a new love is a part of this crisis — he tells it as it is.

The subject itself is not new, but certainly recent. I have not seen a full Christian treatment of it before. Today people accept emotional struggles more and more as an unavoidable side of life that is best handled by recognition and early treatment, a fact which makes a book like this increasingly needed.

Jim Conway has a good grasp of what a Christian approach to emotional problems involves. He sees clearly where Job's friends failed him: "If you were a better Christian you would not have had these troubles." Instead he encourages his readers to stay with people in crises, also when they do things that are considered unacceptable or shocking. Precisely then is the time they need a Christian friend badly.

I myself regularly help people in a variety of crises and at times in my life I have had a hard struggle when the church turned its back on these people, because it could not recognize, accept or have patience with their struggle. Jim Conway, with his wide experience as pastor, makes abundantly clear what the task of the Christian is in these situations.

Timely Reading

The Moon

Its Creation, Form and Significance

By John C. Whitcomb and Donald B. DeYoung

Comments:

"This book presents the best comparison of the various moon origin theories I have ever seen. I congratulate the authors on the material."

James B. Irwin
Apollo 15 Astronaut

"Both the scientific and biblical discussions are sufficiently comprehensive and objective to warrant an honest hearing in the classroom, among truth-seeking scientists, and also in the church."

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